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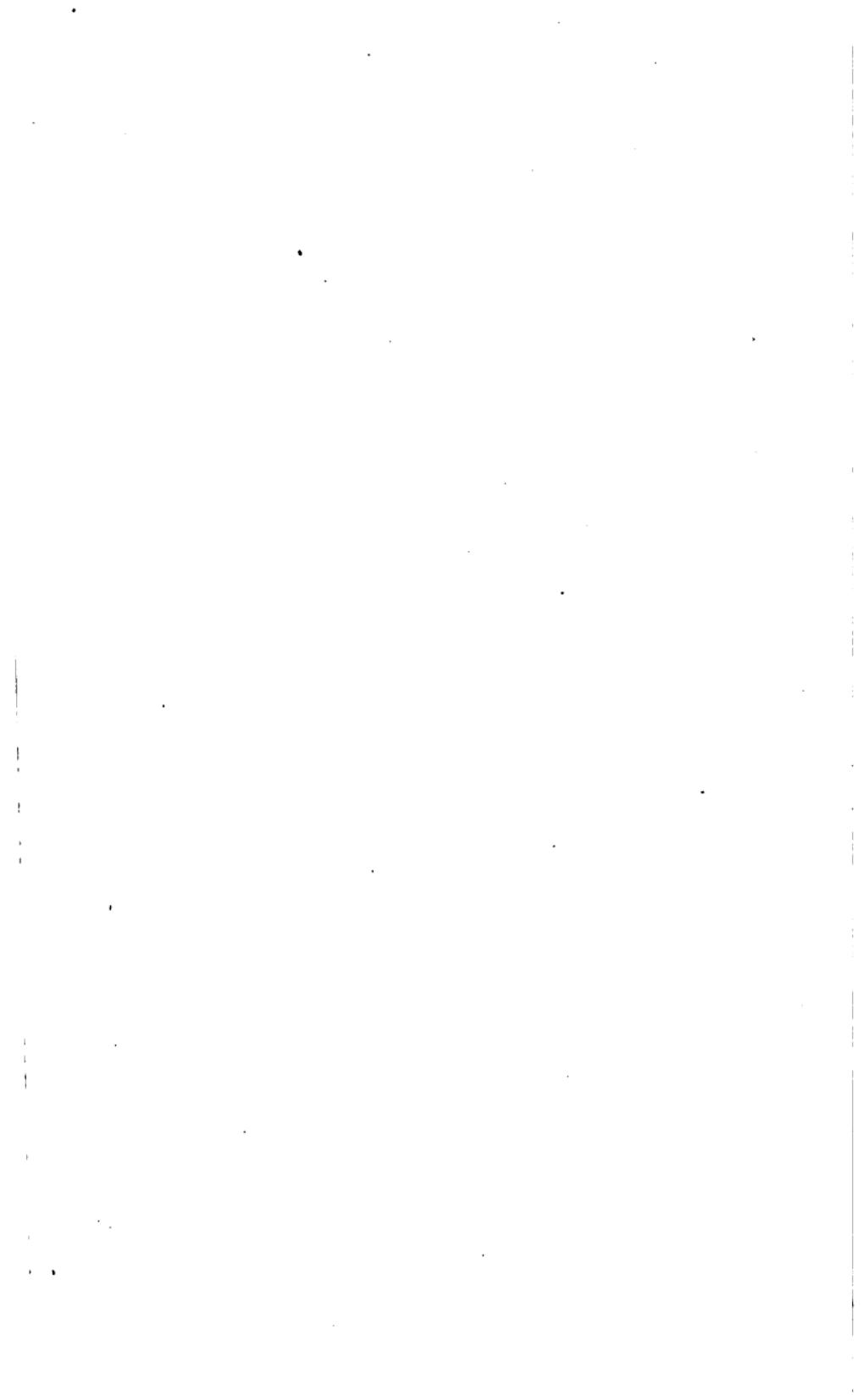


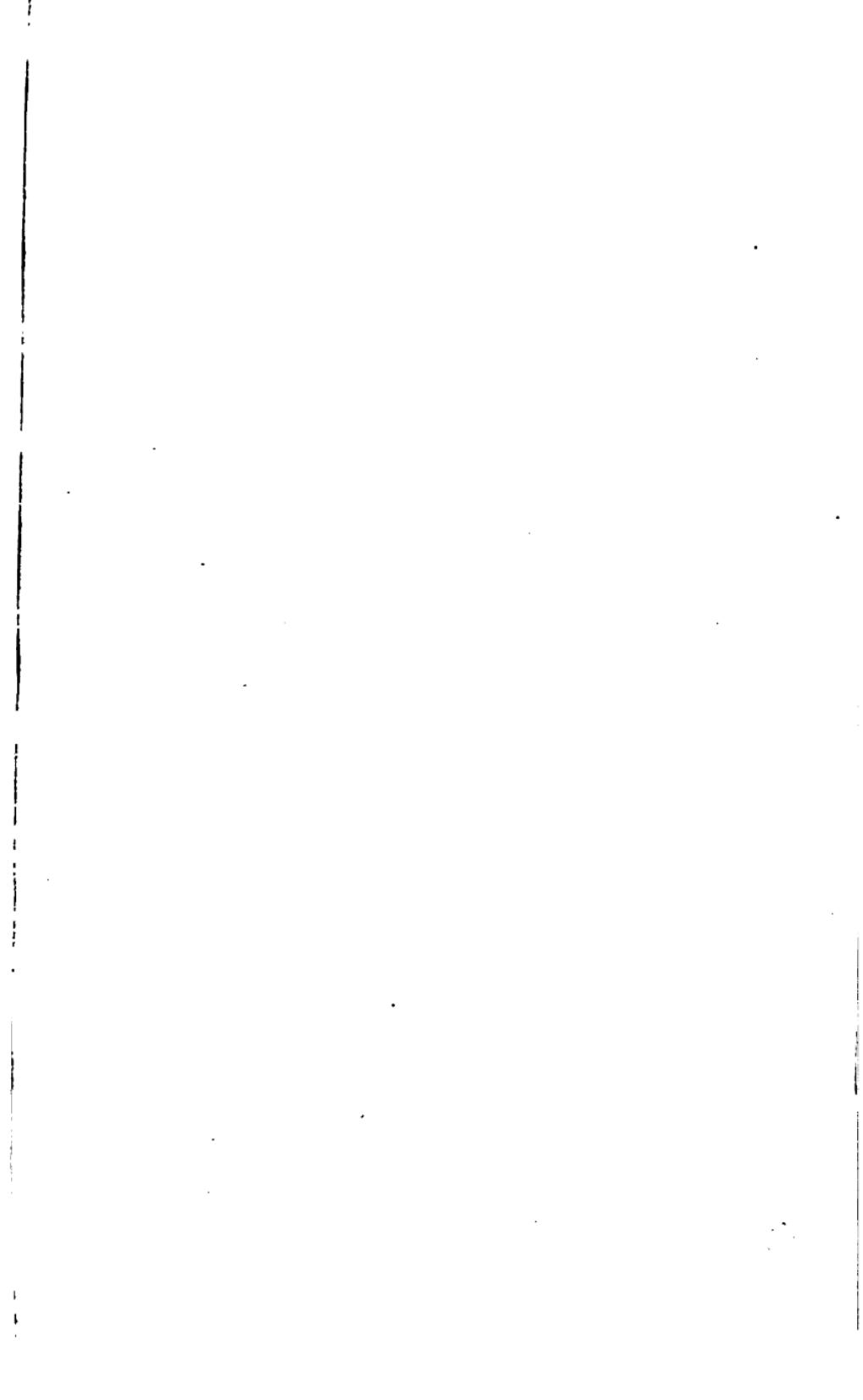
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N. S. Miller





T. MACCI PLAUTI

CAPTIVI, TRINUMMUS,

ET

RUDENS.

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY.

BY

C. S. HARRINGTON, M.A.,

PROFESSOR OF LATIN IN THE WESLEYAN UNIVERSITY.



NEW YORK:

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P R E F A C E.

THE three plays of Plautus here presented are believed to be the best of his comedies. They well illustrate his genius and style; they are comparatively free from the blemishes and immoralities that are often found in writings of this class in every age; and they abound in moral lessons and pure sentiments, as well as instructive allusions to the manners and customs of the times. The class of composition and the Latinity they represent ought to have a place in the student's course of classical reading. The researches of German scholars in the field of the earlier Latin, and the prominence given to Plautus, especially by such eminent investigators as Ritschl, Bergk, Fleckeisen, and others, together with the daily increasing attention that his plays are receiving in the Gymnasia and in the lecture systems of the German universities, are evidence of their high value in order to complete the range of classical texts, and to perfect the knowledge of the language in its origin and development. Nor are they only of philological importance. An acquaintance with the antique forms and peculiar colloquialisms of the Plautinian age—

THESE EDITIONS ARE TO BE REGARDED AS FRESH TRANSLATIONS FROM THE LATER DR. VON HUMBOLDT'S LATER TEST AND A MAJOR ALTERNATIVE TO THE STUDY OF THE MORE REGULAR EDITIONS OF HUMBOLDT AND THE MORE POLISHED PERIODS OF HEGEL. IT IS WELL TO BREAK UP SOMETIMES THE STUDY OF PHILOSOPHY AND HISTORY WITH THE STUDY OF THEATER ON THE STAGE.

THESE EDITIONS ARE MERELY THOSE OF FLECKEISEN. IN SOME INSTANCES THE VARIATIONS OF BRIX HAVE BEEN PRESERVED. WITH KITTEL'S INDEFINITE LABORS AS TO THIS, THE TEXT OF PLAUTUS MAY NOW BE CONSIDERED AS APPROACHED TO A GOOD DEGREE OF PERFECTION.

THESE EDITIONS NOT ONLY REMOVE THE STAIN OF ARCHAISMS IN TENSE FORMATION, BUT ALSO ERADICATE, EVEN NOT OF ORTHOGRAPHICAL PERFECTION, AS DEEMED NECESSARY. THESE AND OTHER TESTIMONIES OF SCHOLARLY FACILITY ARE EXPLAINED WITH SUFFICIENT CLEARNESS IN THE NOTES. THE FREQUENT REFERENCES WHICH WILL IMPRESS THEM UPON THE ATTENTION OF THE STUDENT MORE THAN AN EMBODIED STATEMENT CAN DO, I AM SURE.

THE NOTES HAVE BEEN MADE UP WITH THE EDITIONS OF DR. C. P. THORNTON, AND THE DELPHIN BEFORE ME. THESE AND OTHERS ALSO, HAVE BEEN FREELY CONSULTED. SELECT SELECTIONS, TRANSLATIONS, AND CONDENSATION MADE AS SEEMED BEST ADAPTED TO THE NEEDS, AND ADD TO THE CLASSICAL AND GRAMMATICAL AGE OF THE STUDENT. THE EDITOR'S OWN

notes have sometimes been suggested by those he has consulted. The aim has been to furnish such notes as should compel additional study and impart valuable instruction while affording necessary help in difficult passages. The grammatical references are to the grammars of both Harkness, and Andrews and Stoddard; sometimes parallel notes have been made to Zumpt; at other times he has been exclusively referred to. No embarrassment, therefore, will arise in using any of these grammars. Occasional references are made also to Andrews's Lexicon and to Smith's Classical Dictionary.

Especial attention has been given to the explanation of the metres of Plautus. Copious metrical notes, with a metrical analysis, are placed by themselves at the end of the text.

In the hope that the book may contribute somewhat to a better acquaintance with the earliest forms of Latin style and literature, and afford an agreeable variety to the studies of the Classical Course, it is submitted, not without diffidence, to the public.

MIDDLETOWN, CONN., January, 1870.

peculiarities which are by no means to be regarded as merely orthographical variations from the later and riper Latin—will give a keener zest and a maturer judgment to the study of the more regular measures of Horace and the more polished periods of Cicero. It is well, also, to break up sometimes the sobriety of Philosophy and History with the imagery and humor of the Stage.

The text used is chiefly that of Fleckeisen. In some instances the variations of Brix have been preferred. With Ritschl's indefatigable labors as a basis, the text of Plautus may now be considered as brought to a good degree of perfection.

No formal notice of archaisms in tense formations, case endings, etc., nor of orthographical peculiarities, is deemed necessary. These and other features of ancient Latinity are explained with sufficient fullness in the notes. The frequent references there made will impress them upon the attention of the student more than an embodied statement in one place.

The notes have been made up with the editions of Ritschl, Brix, Thornton, and the Delphin before me. These, and others also, have been freely consulted. Such selections, translations, and condensations have been made as seemed best adapted to illustrate the text, and add to the classical and grammatical knowledge of the student. The editor's own

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LIFE OF PLAUTUS.

WHAT we know of the life of Titus Maccius Plautus may be told in few words. The data for his biography are limited, and have been laboriously gathered from different sources. They lie far off in the dim regions of antiquity, where their isolation makes it difficult to fill up the details of his personal history. The date of his birth is unsettled, and even the name he should bear is in dispute.

According to the best authorities, he was born about B.C. 254. As to the date of his death, B.C. 184, there is no question. The place of his birth was near the head waters of the Sapis, in the province of Umbria, in the obscure village of Sarsina, under the shadow of the Apennines.

He very early found his way to Rome. This is proved by his perfect mastery of the Latin language, and by so thorough an acquaintance with Greek literature as could not have been obtained in a provincial town. Varro relates that, being in needy circumstances on his arrival at Rome, he was first employed as a menial for the actors on the stage.

Having earned some money in this way, he embarked in business, but, having no commercial genius, he lost all, returned to Rome, and hired himself to

toil at a hand-mill in grinding corn for a baker. In this employment, which at Rome was the ordinary punishment of a worthless slave, he composed his earliest comedies, "Addictus" and "Saturio," which, with many others—in all one hundred and ten—are now known to us only by their titles. He was then about thirty years of age (B.C. 224), and accordingly commenced his career as an author just before the breaking out of the Second Punic War. He continued his literary labors for about forty years, and died at the age of seventy.

This meagre skeleton of a life, which must have been so eventful and interesting, can be clothed with flesh, and made to breathe and glow, only by the aid of the imagination, stimulated by the details of contemporaneous biography and history. The student of Plautus must be his own Boswell. Like Shakspeare, from the obscurity of a country town, he plunged into the glittering tumult of his country's metropolis to seek his fortune; like him, he began in the most menial services of stage life a career whose culmination was the topmost niche in the temple of dramatic art in the age in which he lived; but, unlike him, there were no contemporaneous writers, no posthumous admirers within a few centuries of his decease, to ransack far and wide for the scraps and fragments of his history, and to rescue from obscurity or oblivion the missing links in a life of literary glory too late appreciated. The most ancient account of Plautus that we have is that of Petrus Crinitus, a Florentine, who lived about A.D. 1304. Our sole reliance, therefore, for facts concerning him is the allusions to him

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larly celebrated among the ancient critics. “The grammarian L. *Ælius Stilo* used to say, and Varro adopted his words, ‘that the Muses would use the language of Plautus if they were to speak Latin.’” A. Gellius praises him in the highest terms, and speaks of him as “*homo linguæ atque elegantiæ in verbis Latinæ princeps*.” St. Jerome is said to have made him his consolation after long nights and days spent in lamenting his past sins. When Luther, in 1508, withdrew himself into the monastery of St. Augustine, he took with him of the profane writers only Plautus and Virgil. The imitation of some of his plays by the best modern poets shows that the judgment of the ancient and modern critics is the same. Molière and Dryden imitated his *Amphitrus*; the former also, in his *Avare*, made the *Aulularia* his model. Regnard, Addison, and others have imitated the *Mostellaria*, and Shakspeare the *Menæchmi* in his *Comedy of Errors*. Cicero couples his name with the writers of Attic comedy, and pronounces their wit “*elegans, urbanum, ingeniosum, facetum*.” The comedies of Plantus are a legitimate outgrowth of the times in which he lived and the circumstances of their author. Whatever differences in point of elegance, refinement, polish, and art exist between him and the later comedians are owing more to circumstances than to genius. Plautus wrote for ruder times and ruder ears than Terence, or even Cæcilius, who was the contemporary of his later years. Moreover, it was one thing to write comedies while laboring at a mill, and quite another to do the same while “basking in the Alban villa of Scipio or Lælius.”

That age not only demanded the *characteristics* which marked the Plautine comedies, but it demanded *comedy*. Tragedy never flourished at Rome. Pacuvius and Attius were nearly contemporaneous with Plautus and Terence, and they are among the best representatives of Roman tragic art; but tragedy was unsuited to the language, the genius, the tastes, and the habits of their countrymen. Their national education was adverse to the softer emotions—to tragic pathos, to sentiments of sympathy, to tenderness, clemency, tears, or pity. The tragedy they delighted in was the tragedy of reality. Wanton displays of human violence, brutal cruelty, the sight of elephants and lions tearing each other in pieces before their eyes, and gladiatorial combats or the savage laceration of criminals in the arena, were their darling amusements, hardening the heart and drowning the language of passion, without which none can appreciate the beauty of the tragic drama. Comedy was, on the other hand, always popular. In the age of Plautus it had come into especial demand. It was just adapted to Roman rudeness, activity, bustle, and practicality. "The Romans liked shows of every kind and public speaking, and had always their eyes and their ears open, loved jokes, and rough satire, and boisterous mirth, and would appreciate bold and fearless delineations of character which they met with in every-day life." To these elements of their character Plautus catered. He caught the national spirit, and became a national poet of unrivaled popularity. To be sure, his plays were mostly the *Comedia Palliata*—*i.e.*, their characters were ostensibly

Greek, and the scenes were laid in Athens or some other Greek town, and the actors wore the Greek pallium; but he was by no means a slavish imitator of the Greeks. “Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done.” “The contemplative poet may find his delight and his reward,” as has been truly said, “in the mere effort of the imagination,” and, I may add, in the appreciative admiration of the refined and cultivated few; “but the poet of the drama must seek them in the applause of the multitude.” Himself sprung from the people, and familiar with all their modes of acting and thinking, accommodating himself to the taste of the times, and catching the spirit of ribaldry that prevailed, Plautus sought and obtained, as the sure evidence of his success, the shouts and laughter of the people, and the broadest grins and heartiest side-shakings of comedy. His audience came, not to acquire purity of taste, but to relax their minds with the merriment of wit and the raillery of puns and jests, and he sacrificed every thing else to secure their diversion. He wrote not for the critical eye of future readers. He cared as little for the publication of his plays as did Shakespeare. His object was to produce present effect upon a promiscuous and mirth-loving audience; hence the inharmoniousness of his numbers and his careless prosody. But for these the exuberance of fun, the sustained sprightliness, and the unflagging brilliancy of his humor made ample amends. To use an ex-

pression of Horace, “he hurried on from scene to scene, from incident to incident, from jest to jest, so that his auditors had no opportunity for feeling fatigue.” If it be a fault thus to consult the tastes of the people, Plautus was not alone in it. Aristophanes long before him, a man of far greater genius, often prostituted his talents to popular gratification. Shakspeare, centuries after him, regarded the drama as entirely a thing for the people. If the jokes of Plautus are often coarse, and sometimes puerile, the same may be said of the great dramatist of our own language. If they are sometimes pronounced indelicate, “with the exception of the *Casina*, none of them are so much so as the plays of Massinger and Ford in the times of James I., or Etherege and Shadwell during the reigns of Charles II. and his successor.”

I insert here the parallel which Crusius draws between Plautus and Terence, as well to show the qualities of the former as their contrasted characteristics. “Plautus,” says he, “is more gay, Terence more chaste; the first has more geniis and fire, the latter more manners and solidity. Plautus excels in low comedy and ridicule, Terence in drawing just characters, and maintaining them to the last. The plots of both are artful, but Terence’s are more apt to languish, while Plautus’s spirit maintains the action with vigor. His invention was greatest; Terence’s art and management. Plautus gives the stronger, Terence a more elegant delight. Plautus appears the better comedian of the two, as Terence the finer poet. The former has more compass and variety,

the latter more regularity and truth in his characters. Plautus shone most on the stage; Terence pleases best in the closet. Men of refined taste would prefer Terence; Plautus diverted both patrician and plebeian."

The same writer has given a translation of the epitaph which Plautus composed for his own tomb, which, though it renders him liable to the charge of vanity, yet expresses a bold consciousness of his own powers—

“Wit, Laughter, Jests, and all the train that use
To adorn the scene and grace the comic muse,
Forsook the stage, at Plautus’s death to mourn,
And Harmony, undone, sat weeping o’er his urn.”

Of the one hundred and thirty plays that have been attributed to Plautus, only twenty or twenty-one are now considered genuine. These are all extant, though corrupted by many lacunæ and interpolations.

“The Captives” is, in many respects, the best of Plautus’s plays. It is not marred to so great an extent as most others by vulgarities, indelicate allusions, and positive obscenities. The absence of these characteristics was deemed an excellence by Plautus himself, as both the prologue and the epilogue attest. Such a confession proves that both poet and people had one moral standard in theory and another in practice. They did that which they allowed not. Their moral sense condemned that to which the poet catered, and the blemishes which the popular depravity craved were denounced by the inner voice of a purer and more refined taste. Yet,

before we condemn the Roman *populus* under the testimony of a truth like this, let us consider the mountain piles of a similar literature in our own times that panders to a similar taste, and lies under a similar condemnation. Let him that is without sin cast the first stone.

“The Captives” introduces no female characters, yet in tenderness and amiability it is unsurpassed by the author’s other comedies. Its fundamental moral elements are of the highest class. It illustrates especially parental love and faithful friendship. These elements impart to its comic frame-work and structure touches that soften its rudeness and temper its mirth. The pathetic and the comic intermingle. Sentiment and pathos join hands with wit and humor. The tear and the smile kiss each other. The paternal tenderness of Hegio melts us while we are bursting with laughter at the easy credulity with which he becomes the dupe of the clever deception of Philocrates and Tyndarus. The fidelity of friendship in these two half makes amends for the persistent falsehoods of Tyndarus to conceal their trick; and the denouement of the play so works upon the finer feelings of the hearer, so excites sympathy for the happy father and admiration for the noble magnanimity of Philocrates, that it needs all the extravagances of the parasite Ergasilus and the broad humor of Tyndarus to make us forget the tragico-sentimental and yield to the comic design of the play. If we add to these features of interest, that attach especially to this work, the fact that it affords a fine picture of the workings of ancient slavery, we shall

have abundant reason for regarding this at once one of the most amusing and instructive of comedies. Lessing, who has frequently been called the Luther of German literature, the German drama, and German art, pronounced it the “best piece which has ever come upon the stage.”

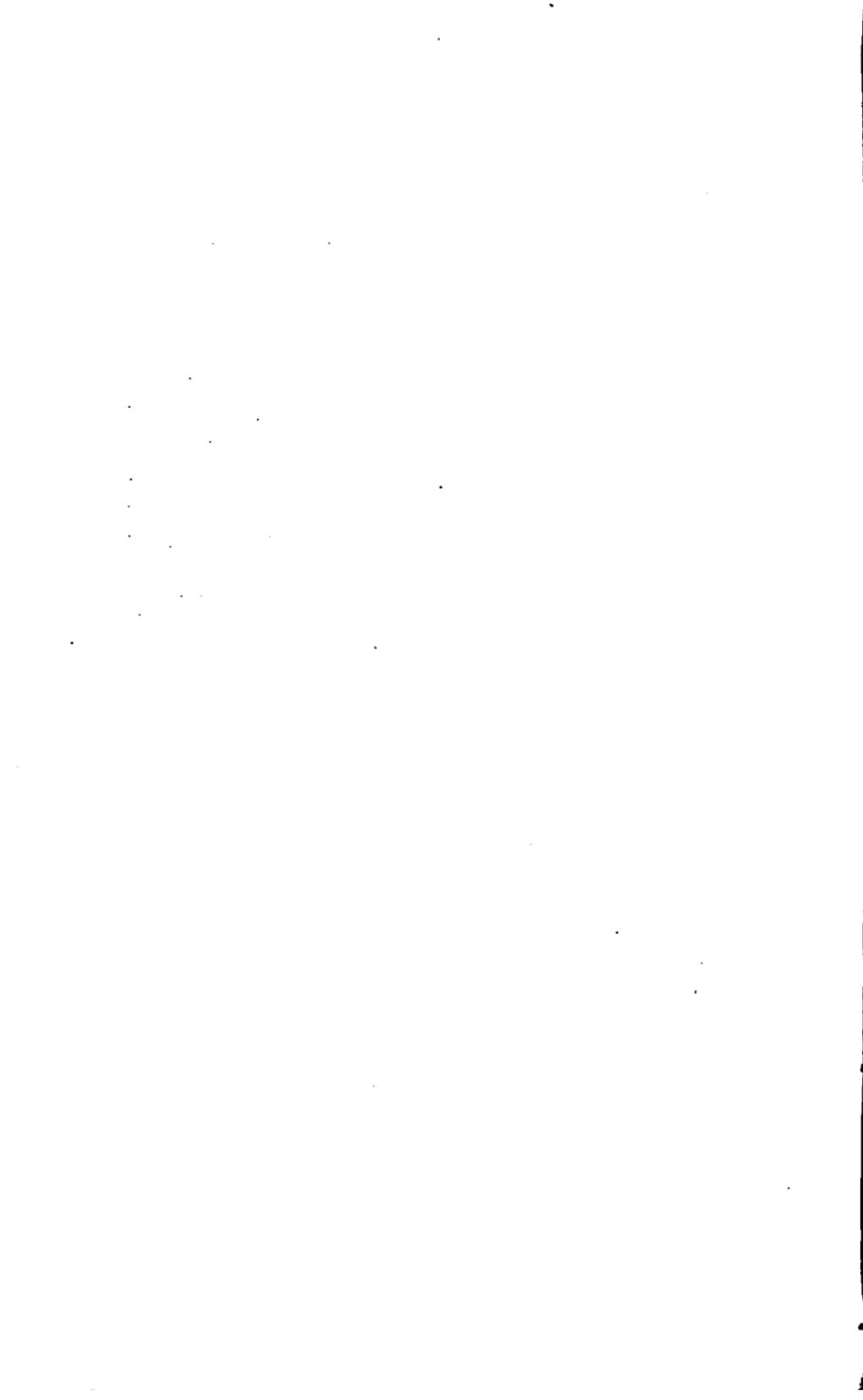
A character of great prominence in this, as well as other plays of Plautus, is the *parasite*. Like the fool of the Middle Ages and the clown of the Shakespearian drama, he seems to have been the idle good-for-nothing who preferred kickings to honest labor, and the crumbs and dregs of fawning beggary to the wholesome food of independent toil. The word originally meant a table-companion. It was anciently given to distinguished persons selected by vote from noble families to become the attendants of priests and chief magistrates. But the parasites of Aristophanes and Alexis, of the middle comedy generally, and its adaptation to the Roman stage, are entirely different characters. There were three classes, named from the peculiar mode by which they sought their pleasures and their dinners. The *γελωτοποιοί*, or jesters, were glad to barter puns and jokes for substantial food; the *κόλακες*, or flatterers, who fed the vanity of others for nutriment of a more solid kind; and the *θεραπευτικοί*, or the officious, who purchased invitations to dinners by the most degrading and menial services. Of the first class was Ergasilus in “The Captives.” He manufactured jokes for the market; often, however, with indifferent success, as his complaining soliloquies attest.

“In the Greek theatre the part was usually repre-

sented by young men dressed in a black or brown garb, and wearing masks expressive of malignant gayety. They carried a goblet suspended about their waists, probably lest the slaves of their patrons should fill to them in too small cups; and also a vial of oil to be used at the bath, which was a necessary preparation before sitting down to table, for which the parasite required to be always ready at a moment's warning."

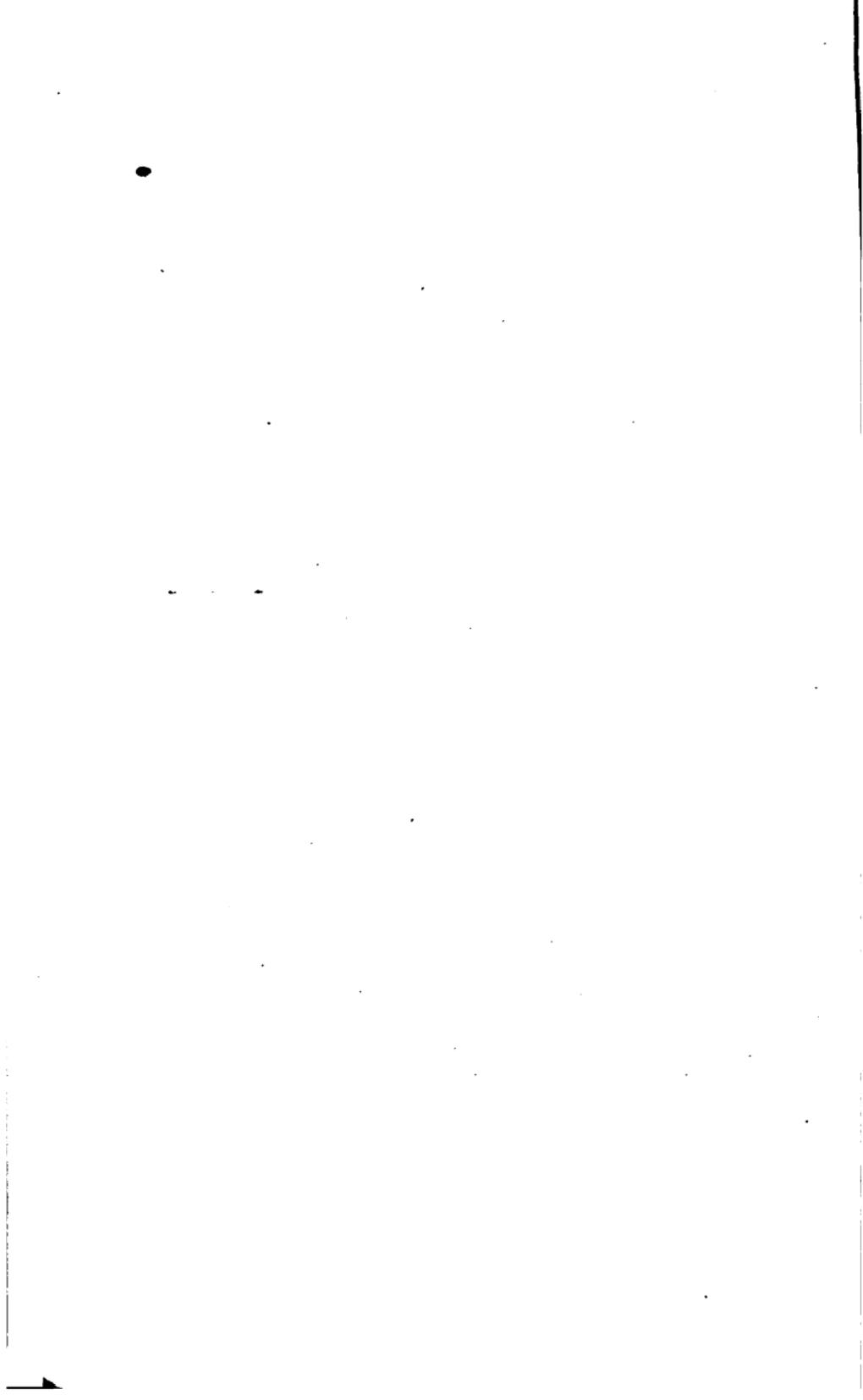
The parasite was naturally a leading character on the Roman stage. It was a true counterpart of the relation of patron and client, which was marked by haughty tyranny on the one side and abject servility on the other. Such was the boasted national independence of the Roman citizen.





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T. MACCI PLAUTI

CAPTIVI.



ARGUMENTUM.

Captūst in pugna Hégionis filius.
Aliúm quadrimūm fūgiens servos vēndidit.
Patér captivos cónmercatur Áeos
Tantūm studens ut gnátum recuperét suum
Et ín ibus emit ólim amissum filium. 5
Is suo cum domino vête vorsa ac nōmine
Ut ámittatur fécit: ipsus pléctitur.
Et ís reduxit cáptum et fugitivóm semul,
Indício quojus álium agnoscit filium.

P E R S O N A E.

ERGASILUS PARASÍTUS
HEGIO SENEX
LORARII
PHILOCRATES CAPTIVOS
TYNDARUS CAPTIVOS
ARISTOPHONTES CAPTIVOS
PUER
PHILOPOLEMUS ADULESCENS
STALAGMUS SERVOS
CATERVA



Thalia.

P R O L O G U S.

Hos quos videtis stáre hic captivós duos,
Vinctí quia astant, hí stant ambo, nón sedent.
Hoc vós mihi testes éstis me verúm loqui.
Senéx qui hic habitat, Hégio, 'st hujús pater.
Set ís quo pacto sérviat suo sibi patri,
Id ego híc apud vos próloquar, si operám datis.
Seni huic fuerunt filii natí duo:

Altrúm quadriūm puerum servos surpuit
Eumque hinc profugiens vénidit in Alide
Hujús patri. Jamne hóc tenetis? óptumumst.
Negát hercle illuc últumus. Accédito.

Si nón ubi sedeas lócus est, est ubi ámbules,
Quando hístrionem cágis mendicárier.

Ego mé tua causa, ne érres, non ruptúrus sum.
Vos qui potestis ópe vostra censérer
(Accípite reliquom: álienò uti níl moror.)

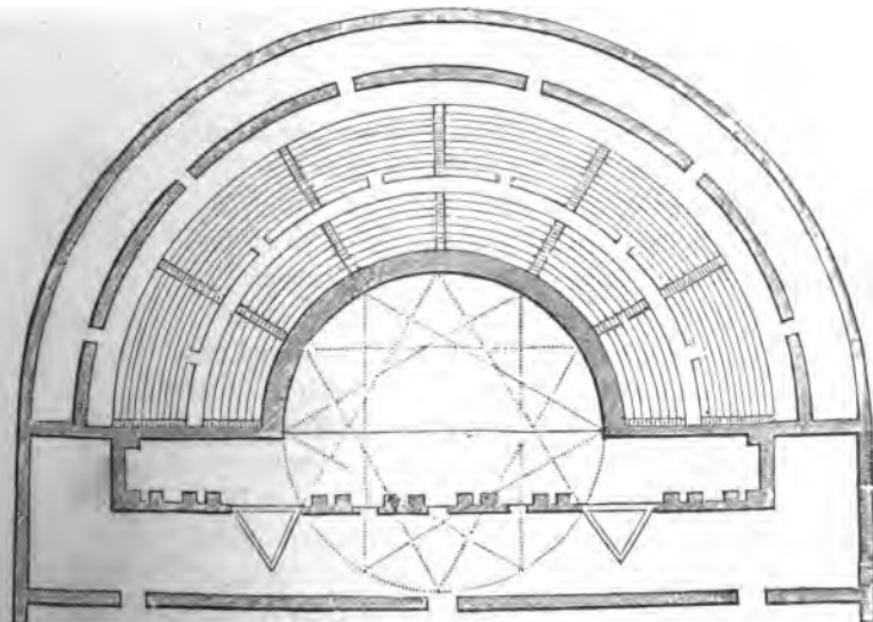
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15

Fugitívos ille, ut díixeram ante, hujús patri
 Domo quém profugiens dómīnum apstulerat, vénđidit.
 Is póstquam hunc emit, dedit eum hyc gnató suo
 Pecúliarem, quia quasi una aetás erat. 20
 Hic nūnc domi servit sūo patri nec scít pater:
 Enimvéro di nos quási pilas hominés habent.
 Ratióñem habetis, quó modo unum amíserit.
 Postquám belligerant Aetoli cum Álēis,
 Ut fít in bello, cápitur alter fílius. 25
 Medicús Menarchus émit ibdem in Álide.
 Coepít captivos cónmercari hic Áleos,
 Siquém reperire pōssit, qui mutét suum;
 Illúm captivom: hunc suum ésse nescit quí domist.
 Et quóniam heri inaudívit, de summó loco 30
 Summóque genere cáptum esse equitem ex Álide,
 Nil prétio parsit, filio dum páceret:
 Recónciliare ut fácius possét domum,
 Emít de praeda hosce ámbos a quaestóribus.
 Hisce autem inter sese húnc confinxerunt dolum, 35
 Quo pácto hic servos súum erum hinc amittát domum.
 Itaque ínter se commútant vestem et nómina:
 (Illic vocatur Phlocrates, hic Týndarus:)
 Hujus ille, hic illius hódie fert imáginem.
 Et hic hódie docte expédiet hanc falláciam 40
 Et súum erum faciet libertatis cónpotem:
 Eodémque pacto frátre servabít suum
 Reducémque faciet líberum in patriam ad patrem
 Imprudens: itidem ut saépe jam in multís locis
 Plus ínsciens quis fécit quam prudéns boni. 45
 [Set ínscientes suá sibi fallácia
 Ita cónpararunt ét confinxerunt dolum,
 Itaque hí commenti dé sua senténtia,
 Ut in sérvitute hic ad suum maneát patrem:
 Ita nūnc ignorans suó sibi servít patri. 50
 Homúnculi quantí sunt, quom recórito.]

Haec r̄es agetur nōbis, vobis fābula.
 Set étiāst paucis vōs quod monitos vōluerim.
 Profēcto expediet fābulae huic operām dare:
 Nam pértractate fāctast neque item ut céterac, 55
 Neque spūcidici insunt vērsus inmemorābiles:
 Hic néque perjurus lēnost nec meretrīx mala
 Neque mīles gloriōsus. Ne vereāmini,
 Quia bēllum Aetolis ésse dixi cum Áleis:
 Foris illic extra scénam fient praēlia. 60
 Nam hoc paéne iniquomst, cómico chorágio
 Conári desubito ágere nos tragoédiam.
 Proin síquis pugnam expéctat, litis cóntrahat:
 Valéntiorem nánctus advorsárium
 Si erít, ego faciam ut púgnam inspectet nón bonam,
 Adeo út spectare póstea omnis óderit. 66
 Abeó. Valete, júdices justíssumi,
 Domí duellique dūellatores óptumi.



Plan of Roman Theatre.



A C T U S I.

ERGASILUS.

Juvéntus nomen índidit Scortó mihi,
Quia ínyocatus sóleo esse in convívio. 70

Scio apsúrde dictum hoc dérisores dícere,
At ego áio recte. Nam ín convivió sibi
Amátor, talos quóm jacit, scortum ínvocat.
Estne ínvocatum an nón est? est planíssume.

Verum hércle vero nós parasiti plánius, 75
Quos númerquam quisquam néque vocat neque ínvocat:
Quasi mûres semper édimus alienúm cibum.
Ubi rés prolatae súnt, quom rus hominés eunt:
Simúl prolatae rés sunt nostris déntibus.

Quasi quóm caletur cóchleae in occultó latent, 80
Suó sibi suco vívont, ros si nón cadit:
Itém parasiti rébus prolatis latent
In ocúltō, miseri víctitant sucó suo,
Dum ^rúri rurant hómines quos ligúrriant.

Prolátis rebus párasiti venátici 85
Canés sumus: quando rédierunt, Molóssici
Odiósicique et múltum incommodéstici.
Et híc quidem hercle, nísi qui colaphos pérferti
Potís parasitus frángique aulas ín caput,

Vel éxtra portam trígeminam ad saccum ílicet. 90
Quod míhi ne eveniat nón nullumst perfículum.
Nam póstquam meus est rex potitus hóstium,
(Ita ením belligerant núnct Aetoli cum Áleis.
Nam Aetólia haec est: illist captus in Álide

| | |
|--|-----|
| Philopólemus hujus Hégionis filius | 95 |
| Senís qui hic habitat: quae aédes lamentáriæ | |
| Mihi súnt, quas quotiensquómq[ue] conspició, fleo) | |
| Nunc híc occépit quaéstum hunc fili grátia | |
| Inhonéstum, maxume álienum ingenió suo: | |
| Hominés captivos cónmercatur, sí queat | 100 |
| Aliquem ínvenire, súum qui mutet filium. | |
| Quod égo quidem nimis quam cúpio ut ímpetret: | |
| Nam ní illum recipit, níhil est quo me récipiam. | |
| Nullá iuventutis spés est: sese omnés amant. | |
| Ille dénum antiquis ést adulescens móribus, | 105 |
| Quojuſ númerum voltum tránquillavi gratijs. | |
| Condigne pater est éjus moratus móribus. | |
| Nunc ád eum pergam. Sét aperitur óstium, | |
| Unde sáturitate saépe ego exivi ébrius. | |

HEGIO. LORARIUS. ERGASILUS.

| | |
|--|-----|
| HE. Advórte animum sis tu: ístos captivós duos | |
| Herí quos emi dé praeda a quaestóribus, | 111 |
| His índito caténas singulárias, | |
| Istás majores quíbus sunt vincti démito. | |
| Sinito ámbulare, sí foris, si intús volent : | |
| Set uti ádserventur mágna diligéntia. | 115 |
| Libér captivós ávis ferae consímilis est : | |
| Semél fugiundi sí datast occasio, | |
| Satis ést: post illam númerum possis prédere. | |
| LO. Omnes profecto lìberi lubéntius | |
| Sumus quám servimus. HE. Nón videre ita tú qui- | |
| dem. | 120 |
| LO. Si nón est quod dem, méne vis dem ipse ín pedes? | |
| HE. Si déderis, erit extémpto mihi quod dém tibi. | |
| LO. Avis mé ferae consímilem faciam, ut praédicas. | |

HE. Ita ut dícis: nam si fáxis, te in caveám dabo.
 Set satis verborumst: cúra quae jussi átque abi. 125
 X Ego fbo ad fratrem ad álios captivós meos:
 Visám ne nocte hac quípiam turbáverint.
 Inde mé continuo rícipiam rursúm domum.

ER. Aegrést mi hunc facere quaéstum carcerárium
 Proptér sui gnati míseriam miserúm senem. 130
 Set si úllo pacto ille húc conciliarí potest,
 Vel cárnuficinam hunc fáccere possum pérfici.

HE. Qui hic lóquitur? ER. Ego, qui túo maerore
 máceror,
 Macéscō, consenéscō et tabescó miser.
 Ossa átque pellis súm miser aegrítudine. 135
 Neque úmquam quicquam mé juvat quod edó domi:
 Forís aliquantillum étiam quod gusto fid beat.

HE. Ergásile, salve. ER. Dí te bene ament, Hégio.
 HE. Ne flé. ER. Egone illum nón fleam? ego non
 défleam

Talem ádulescentem? HE. Sémper sensi filio 140
 Meo té esse amicum et filium intellexí tibi.

ER. Tum déniue homines nóstra intellegimús bona,
 Quom quae ín potestate hábuimus ea amísimus.
 Ego, póstquam gnatus túus potitust hóstium,
 Expértus quanti fúerit, nunc desídero. 145
 HE. Aliénus quom ejus incómmodum tam aegré feras,
 Quid mé patrem par fácerest, quoi illest únicus?
 ER. Ego álienus? aliénus ille? ah, Hégio,
 Numquam ístuc dixis néque animum induxís tuum:
 Tibi ille únicus, mihi etiam único magis únicust. 150
 HE. Laudó, malum quom amíci tuum ducís malum.
 Nunc hábe bonum animum. ER. Éheu: huic illút
 dolet,
 Quia nún remissus ést edundi exércitus.
 HE. Nullúmne interea nánctu's, qui possét tibi
 Remíssum quem dixti ímperare exércitum? 155

ER. Quid crēdis? fugitant ómnes hanc provínciam,
Quoi optigerat, post Philopólemus quām captūst tuus.
HE. Non pól mirandumst fūgitare hanc provínciam.

Multis et multigeneribus opus ést tibi
Milítibus: primumdum ópus Pistoriénsibust: 160

Eorum áliquot genera sūnt Pistoriénsium:
Paníceis opus est, ópus Placentinís quoque,
Opus Túrdejanis, ópus est Ficedulénsibus:
Jam máritumi omnes milites opus sūnt tibi.

ER. Ut saépe summa ingénia in occulto latent: 165
Hic quális imperátor nunc privátus est.

HE. Habe módo bonum animum. Nam illum confidó
domum

In his diebus mé reconciliássere.

Nam eccúm captivom hunc ádulescentem emi Áleum
Prognátum genere súmmo et summis ditiis: 170
Hoc illum me mutáre confidó fore.

ER. Ita dí deaeque fáxint. HE. Set numquó foras
Vocátus es ad cénam? ER. Nusquam, quód sciam.
Set quíd tu id quaeris? HE. Quía mist natalis dies:
Proptérea te vocári ad me ad cenám volo. 175

ER. Facéte dictum. HE. Sét si pauxillúm potes
Conténtus esse. ER. Ne perpauxillúm modo:
Nam istóc me adsiduo víctu delectó domi.

HE. Age sis roga. ER. Emptum, nísi qui meljorem
ádferet

Quae mi átque amicis pláceat conditió magis: 180
Quasi fúnđum vendam, mēis me addicam légilus.

HE. Profundum vendis tú quidem, hau fundúm mihi.
Set sí venturu's, témpori. ER. Hem, vel jam ótiumst.
HE. I módo, venare lépþrem: nunc icþim tenes.

Nam méus scruposam víctus conmetát viam. 185

ER. Numquam ístoc vinces me, Hégio: ne póstules:
Cum cálceatis déntibus veniám tamen.

HE. Aspér meus victus sánest. ER. Sentisne éssitas?

HE. Terréstris cenast. ER. Sūs terrestris béstiaſt.
 HE. Multís holeribus. ER. Cúrāto aegrotós dōmi.
 Numquíd vis? HE. Venias témpori. ER. Memorém
 mones. 191
 HE. Ibo íntro atque intus súbducam ratiúculam,
 Quantíllum argenti míhi aput trapezitám siet.
 Ad frátrem, quo ire díixeram, mox ívero.





A C T U S I I.

LORARIL. CAPTIVI (PHILOCrates. TYNDARUS).

LO. Si di fmortales fid voluere, vós hanc aerumnam
éxequi, 195
Decét pati animo id aéquo: si id faciéti, levior lábor
erit.

Domi fūistis credo líberi:
Nunc sérvitus si evénit, ei vos mórigerari mó^s bonust
Eamque étiam erili império ingeniis vóstris lenem réd-
dere.

Indígnā digna habénda sunt, erus quaé facit. 200
CA. Oh. LO. Éjulatione haut opus est: óculis la-
menta éditis.

In ré mala animo sí bono utare, ádujuvat.
CA. At nós pudet quia cùm catenis súmus. LO. At
pigeat póstea

Nóstrum erum, nún̄c si vos eximat vínculis
Aút solutós sinat quós argento émerit. 205

CA. Quid ille a nobis métuit? scimus nós nostrum of-
ficiúm quod est.

LO. Át fugam fíngitis: séntio quam rém agitis.
CA. Fúgiamus nos? quó fugiamus? LO. In patriam.

CA. Apage, hau nós id deceat
Fúgitivos imitári. LO. Immo edepol, si érit occasio,
haút id dehortor.

CA. Unum exoráre vos sínite nos. LO. Quídnam id
est? 210

CA. Út sine hiscē árb̄itris átque vob̄is locum
Dētis nob̄is loqui.

LO. F̄iat. Apscédite hinc. Nós concedámus huc.
Sét brevem orátionem íncipisse. PH. Hém mi istuc
Cértum erat: cóncede huc. LO. Ábi tu istim. TY.
Obuóxií 215

Ámbo vob̄is sumus própter hanc rém, quom quae
Vólumus nos cópiae fūcitis nos cónpotes.

PH. Sécede huc nún̄cjam, sí videtúr, pr̄cul,
Ne árbitri dícta nostra árbitrarí queant
Neú permanét palam haec nóstra fallácia. 220
Nám doli nón doli súnt, nisi astú colas,
Sét malum máxumum, si íd palam pr̄venit.
Nám si erus tú mihi's átque ego esse mé tuum
Sérvom adsimuló, tamen víso opust, caúto opust,

Ut sóbrie hoc sineque árbitris 225
Adeúrate agátur, docte ét diligénter.
Tanta íncepta rés est: hau sómniculóse hoc
Agúndumst. TY. Ero út me volés esse. PH. Spéro.
TY. Nam tú nunc vidés pro tuó caro cápite
Carum ófferre mé meum capút vilitáti. 230

PH. Scio. TY. Át memento scíre, quando id quód
voles habébis.

Nám max̄uma párs fere mórem hunc hominés habent:
Quód volunt, dum ímpetrant

Síbi, boni súnt: set ubi jám penes sése habent,
Ex bonis péssumi et fraúdulentíssumi 235

Fíunt. nunc út mihi té yolo esse aútumo.

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(Quód tibi suádeam, suádeam mēo patri.

PH. Pól ego te, si aúdeam, mēum patrem nómi-
nem:

Nám secundúm patrem tú's pater próxumus.

TY. Aúdio. PH. Et propterea saepius ted ut memí-
neris moneo : 240

Nón ego erus, set tibi conservos súm. Nunc opsecró
te hoc unum :

Quóniam nobis di ínmortales ánimum ostenderánt
suum,

Út qui erum me tibi fuisse atque ésse nunc conservóm
velint :

Quom ántehac pro jure ímperitabam mēo, nunc te oro
pér precem,

Pér fortunam incértam et per mei te érga bonitatém
patris 245

Pérque conservítium, quod mihi hóstica evenít manu,
Né me secus honóre honestes, quám quom servibás
mihi,

Átque ut qui fuerís et qui nunc sis meminisse ut mé-
mineris.

TY. Scio quidem me té esse nunc et té esse me.

PH. Hem istuc sí potes 249

Mémoriter meminísse, est nobis spés in hac astútia.



HEGIO. PHILOCRATES. TYNDARUS.

HE. Jam égo revortar íntro, si ex his quaé volo exquisívero.

Úbi sunt isti, quós ante aedis jússi huc producí foras?

PH. Édepol tibi ne in quaéstione essémus cautum intellego:

Íta vinclis custódiisque círcummoenití sumus.

HE. Quí cavet ne décipiatur, víx cavet, quom etiām cavet. 255

Étiam quom cavísse ratus est, saépe is cautor cáptus est.

Án vero non jústa causast út vos servem sédulo,

Quós tam grandi sím mercatus praésentí pecúnia?

PH. Néque pol tibi nos, quía nos servas, aéquomst vitio vórtere,

Néque te nobis, si hínc abeamus, sí fuat occásio. 260

HE. Út vos hic, itidem filii aput vos méus servatur fílius.

PH. Cáptust? HE. Ita. PH. Non sítur soli nós ignavi fúimus.

HE. Sécede huc: nam súnt quae ego ex te sólo scitarí volo,

Quárum rerum té falsilocum míhi esse nolo. PH. Nón ero, 264

Quód sciam: siquíd nescíbo, id néscium tradám tibi.

TY. Núnc senex est ín tonstrina: núnc jam cultrum áttinet.

Ne fid quidem involúcri injicere vóluit, vestem ut ne ínquinet.

Sét utrum strictimne áttonsurum dícam esse an per péctinem

Néscio: verúm si frugist, úsque admutilabít probe.

HE. Quíl tu? servosne ésse an liber mávelis, memorá mihi. 270

PH. Próxumum quod sít bono quodque á malo longís-
sume,

Íd volo: quamquam non multum fuit molesta sérvitus
Néc mihi secus erát quam si essem familiaris filius.

TY. Eúgepae: Thalém talento nón emam Milésium:
Nám pol ad sapiéntiam hujus nímius nugatór fuit. 275
Út facete orátionem ad sérvitutem cónstulit.

HE. Quó de genere gnátust illi Phílocrates? PH.
Polyplúsio,

Quód genus illist únum pollens átque honoratíssimum.

HE. Quid ipsus hic? quo honórest illi? PH. Súmmo
atque ab summís viris.

HE. Tum ígitur ei quom in Áleis est grátia tanta, ut
praédicas, 280

Quíd divitiae, súntne opímae? PH. Unde éxcoquat
sebúm senex.

HE. Quid pater? vivítne? PH. Vivom, quom índe
abimus, líquimus:

Núnc vivatne nécne, id Orcum scíre oportet scílicet.

TY. Sálva res est: phílosophatur quóque jam, non
mendáx modost.

HE. Quid erat ei nomén? PH. Thesaurochrýsoni-
cochrýsides. 285

HE. Vídelicet proptér divitias índitum id nomén
quásist?

PH. Ímmo edepol proptér avaritiam ipsíus atque au-
dáciam.

Nam ílluc quidem Theodóromedes fuit germano nó-
mine.

HE. Quid tu ais? tenáxne pater est éjus? PH. Immo
edepol pértinax:

Quín etiam ut magis nóscas, genio suo sibi quando
sacruficat, 290

Ád rem divinám quibus opus est Sámiis vasis útitur,
Né ipse genius súbrupiat: proinde áliis ut credát vide.

HE. Séquere hac me igitur. Eadem ego ex hoc quaé
volo exquisívero.

Philocrates, hic fécit hominem frúgi ut facere opórtuit.
Nám ego ex hoc quo génere gnatus sis scio: hic fas-
sust mihi. 295

Haéc tu eadem si cónfiteri vís, tua ex re féceris,
Quaé tamen scito scíre me ex hoc. TY. Fécit officium
híc suum,

Quóm tibist conféssus verum, quámquam volui sédulo
Mêam nobilitatem óccultare et génus et divitiás meas,
Hégio: nunc quándo patriam et libertatem pérdidi, 300
Nón ego me istunc pótius quam te métuere aequom
cénseο.

Vís hostilis cum ístoc fecit mēas opes aequábilis.

Mémini quom dicto haút audebat: fácto nunc laedát
licet.

Sét viden? fortúna humana fíngit artatque út lubet.
Mé qui liber fúeram servom fécit, e summo ínfumum:
Qui ímperare insuéram, nunc altérius imperio ópse-
quor, 306

Et quidem si prōinde ut ipse fui ímperator fāmiliae
Hábeam dominum, nón verear ne injúste aut graviter
mi ímperet.

Hégio, hoc te mónitum, nisi forte ípse non vis, vólue-
ram.

HE. Lóquere audacter. TY. Tam égo fui ante líber
quam gnatús tuus. 310

Tám mihi quam illi libertatem hostílis eripuít manus.
Tám ille apud nos sérvit, quam ego núnc hic apud te
sérvio.

Ést profecto déus, qui quae nos gérimus auditque ét
videt.

Ís, uti tu me hic hábueris, prōinde íllum illi curáverit.
Béne merenti béne profuerit, mále merenti pár erit.
Quám tu filiúm tuum, tam patér me meus desíderat. 316

HE. Mémini ego istaec. Sét faterin éadem quae hic
fassúst mihi?

TY. Égo patri meo ésse fateor súmimas divitiás domi
Méque summo génere gnatum. Sét te optestor, Hégio,
Né tuum animum aváriorem fáxint divitiaé meae, 320
Né, tametsi unicús sum, magis decrére videatúr patri,
Mé saturum servíre apud te súmptu et vestitú tuo
Pótius quam illi, ubi mínume honestumst, méndican-
tem vívere.

HE. Ego virtute déum et majorum nóstrum dives
súm satis.

Nón ego omnínó lucrum om̄ne esse útile homini exís-
tumo. 325

Scío ego, multos jám lucrum homines lúculentos réd-
ditidit:

Ést etiam ubi profécto damnum praéstet facere quám
lucrum.

Ódi ego aurum: múlta multis saépe suasit pérperam.
Núnc hoc animum advórte, ut ea quae séntio paritér
scias.

Filius meus illi apud vos sérvit captus Álide: 330
Éum si reddis míhi, praeterea únum nummum né duis:
Et te et hunc amíttam hinc. Alio pácto abire nón
potes.

TY. Óptumum atque aequíssumum oras óptumusque
hominum és homo.

Sét is privatam sérvitutem sérvit illi an púlicam?

HE. Prívatam medicí Menarchi. (TY. Pól is quidem
hujus ést cluens:) 335

Tam hóc quidem tibi ín proclivist, quam ímber est,
quandó pluit.

HE. Fác is homo ut redimátur. TY. Faciam. Sét
ted oro hoc, Hégio,

HE. Quíd vis faciam; dum áb re nequid óres. TY.
Auseultá, scies.

Égo me amitti, dónicum ille huc rédierit, non póstulo:
 Vérum, te quaeso, aéstumatum hunc míhi des, quem
 mittam ád patrem, 340

Út is homo redimátur illi. HE. Immo álium potius
 mísero

Hínc, ubi erunt indútiae, illuc, tūum qui conveniát
 patrem,

Quí tua quae jussís mandata ita út velis ei pérferat.

TY. Át nihil est ignótum ad illum mítttere: operam
 lúseris.

Húnc mitte, hic transáctum reddet ómne, si illuc vé-
 nerit. 345

Néc quemquam fidéliorem néque quoи plus credát potes
 Mítttere ad eum, néc qui magis sit sérvos ex senténtia,
 Néque adeo quoи tūum concredat filium hodie audá-
 cius.

Né vereare: mēo periclo ego hújus experiár fidem
 Frétus ingeñio éjus, quod me esse scít erga se béné-
 volum. 350

HE. Míttam equidem istunc aéstumatum tūa fide, si
 vís. TY. Volo:

Quám citissumé potest, tam hoc cédere ad factúm volo.

HE. Númquae causast quín, si ille huc non rédeat,
 vigintí minas

Míhi des pro illo? TY. Óptuma immo. HE. Sólvite
 istum nún̄c jam,

Átque utrumque. TY. Dí tibi omnes ómnia optata
 ófferant, 355

Quóm me tanto honóre honestas quómque ex vinclis
 éximis.

Hóc quidem hau moléstumst jam, quod cōllus collarī
 caret.

HE. Quód bonis benefít beneficium, grátia ea gravi-
 dást bonis.

Núnc tu illum si illó's missurus, díce, monstra, præcipe,

Quae ad patrem vis nuntiari. Vix vocem huc ad
te? TY. Voca. 360

HE. Quac res bene vortat mishi meoque filio
Vobisque: volt te nóvos erus operam dare
Tuo véteri domino, quod is velit, fidéliter.
Nam ego aëstumatum huic dédi te viginti minis:
Hic autem te ait mittere hinc velle ad patrem, 365
Meum ut illi redimat filium, mutatio
Intér me atque illum ut nostris fiat filii.

PH. Utróque vorsum réctumst ingenium meum,
Ad te atque ad illum: pró rota me utí licet.
Vel ego huc vel illuc vórtar, quo imperábitis. 370

HE. Tu tibi tuopte ingénio prodes plúrumum,
Quom sérvitutem férts ita ut ferrí decet.
Sequere: én tibi hominem. TY. Hábeo gratiám
tibi,

Quom cópiam istam mi ét potestatém facis,
Ut ego ad parentis hunc remittam nuntium, 375
Qui mé quid rerum hic agitem et quid fierí velim,
Patri meo ordine ómnem rem illuc pérferat.

Nunc ita convenit inter me atque hunc, Týndare,
Ut te aëstumatum in Álidem mittam ad patrem:
Si nón rebitas, huic ut viginti minas 380
Dem pró te. PH. Recte cónvenisse séntio.

Nam páter expectat aut me aut aliquem nuntium,
Qui hinc ad se veniat. TY. Ergo animum advortás
volo,

Quae nuntiare hinc té volo in patriam ad patrem.

PH. Philocrates, ut adhuc locorum féci, faciam sédulo,
Út potissum, quod in rem récte conducát tuam, [385
Id petessam id pérseparque córde atque animo et
víribus.

TY. Fácis ita ut te fácer oportet: nunc animum ad-
vortás volo.

Ómnium primum salutem dícito matri et patri

Et cognatis et siquem alium benevolentem videris: 390
 Me hic valere et servitutem servire huic homini optimum,

Quis me honore honestiorem semper fecit et facit.

PH. Istuc ne praccipias, facile memoria meministi tamen.

TY. Nam quidem nisi quod custodem habeo liberum
 me esse arbitror. 394

Dicito patrum, quo pacto mihi cum hoc convenerit
 De hujus filio. PH. Quae memini, mora merast monerier.

TY. Ut eum redimat et remittat nostrum huc ambo-
 rum vicem.

PH. Meminero. HE. At quam primum poterit: in
 rem utriusque maxime.

PH. Non tuum tu magis videre quam ille suum gnatum
 cupit.

HE. Meus mihi, suus quoique carus. PH. Numquid
 aliut vis patri 400

Nuntiari? TY. Me hic valere et tute audacter dico,
 Tynbare inter nos fuisse ingenio haui discordabili,
 Nique te conmeruisse culpam nique me adversatum
 tibi,

Beneque ero gessisse morem in tantis aerumnis tamen,

Nique med umquam deseruisse te neque factis nique
 fide 405

Rebus in dubiis, egenis. Haec pater quando sciet,
 Tynbare, ut fueris animatus erga suum gnatum atque
 se,

Numquam erit tam avarus, quin te emittat gratias
 manu.

Et mea opera, si hinc rebito, faciam ut faciat facilis:
 Nam tua opera et comitatem et virtute et sapientia 410
 Fecisti ut redire liceat ad parentis denouo,

Quó m apud hunc conféssus es et génus et divitiás
meas:

Quó pacto emisísti e vinclis túum erum tua sapiéntia.

PH. Féci ego ita ut commémoras, et te méminisse id
gratúmst mihi.

Séd merito tibi ea évenerunt á me. Nam nunc, Phílo-
crates,

Sí ego item memorém quae me erga múlta fecistí
bene,

Nóx diem adimat: nám quasi servos méus sis, nihil
sétius

Ópsequiosus tú mihi semper fùisti. HE. Di vostrám
fidem,

Hóminum ingenium liberale. Ut lácrumas exectiúnt
mihi.

Vídeas cordę(amáre inter se); quántis suom erum laú-
dibus

Sérvos conlaudávit. TY. Edepol fític me haut cen-
ténumam

Pártem laudat, quam ípse meritust út laudetur laúdi-
bus.

HE. Érgo quom optumé fecisti, núnct adest occasio

Bénéfacta cumuláre, ut erga hunc rém geras fidéliter.

PH. Mágis non factum póssum velle quam ópera ex-
periari pérsequi:

Íd uti scias, Jovém supremum téstem do tibi, Hégio,
Me ínfidelem nón futurum Phílocrati.. HE. Probus
és homo.

PH. Néc me secus umquam cí facturum quíequam
quam memét mihi.

TY. Ístaec dicta te éxpedire et óperis et factís volo,
Et quom minus dixí quam volui dé te, animum advor-
tás volo

Átque horunc verbórum causa cáve tu mi iratús fuas.
Sét, te quaeso, cóbítato hinc mēa fide mittí domum

415

420

425

430

Te aéstumatum et méam esse vitam hic pró te positam
pígnéri,

Né tu me ignorés, quom extemps meo é conspectu
apscésseris,

[Quom me servom in servitute pro te hic reliqueris.]

Túque te pro líbero esse dúcás, pignus déseras, 436

Néque des operam pró me ut hujus réducem facias
fílium.

[Scito te hinc minís viginti aéstumatum míttier.]

(Fáce fidele sis fidelis) cáve fidem fluxám geras. [440]

Nám pater, scio, fáciet quae illum fácer oportet ómnia.

Sérva tibi in perpétuom amicum me átque hunc in-
ventum ínveni.

Haéc per dexterám tuam te déxtera retinéns manu

Ópsecro, infidélier mi né fuas quam ego súm tibi.

Hóc age: tu míhi nunc erus es, tú patronus, tú pater:

Tíbi commendo spés opesque mées. PH. Mandavistí
satis. 445

Sátin hábes, mandáta quae sunt fácta si referó? TY.
Satis.

PH. Ét tua et tua húc ornatus réveniam ex senténtia.

Númquid aliut? TY. Út quam primum póssis redeas.

PH. Rés monet.

HE. Jám tu sequere mé, viaticum út dem a trapezítá
tibi:

Éadem opera a praetóre sumam sýngraphum. TY.

Quem sýngraphum? 450

HE. Quem híc ferat secum ád legionem, hinc fré huic
ut liceát domum.

Tu íntro abi. TY. Bene ámbulato. PH. Béne vale.

HE. Edepol rém meam

Cónstabilivi, quom fillos emi dé praeda a quaestóribus.

Éxpedivi ex sérvitute fílium, si dís placet.

Át etiam dubitávi hos homines émerem an non emerém
diu. 455

Sérvate istum súltis intus, sérví, ne quoquám pedem
 Écferat sine cùstodela. Jám ego apparebó domi;
 Ád fratrem modo ád captivos álios invisó meos.
 Éadem percontábor, ecqui hunc ádulescentem nòverit.
 Séquere tu: te ut ámittam, ei rei primum prævortí
 volo. 460





A C T U S III.

ERGASILUS.

Miser homost, qui ipsus sibi quod edit quaerit et id aegre invenit.

Set illest miserior, qui et aegre quaerit et nihil invenit.

[Ille miserrimus est, qui, quom esse cupiit, quod edit non habet.]

Nam hercule ego huic die, si liceat, oculos ecfodiām lubens:

Ita malignitate oneravit omnis mortalis mihi. 465

Nequem jejuniosorem nec magis ecfertum fame

Vidi nec quoi minus procedat quidquid facere occiperit:

Ita venter gutturque resident esurialis ferias.

Ilicet parasiticae arti maxumam in malam crucem:

Ita juventus jam ridiculos inopes ab se segregat. 470

Nil morantur jam Lacones immi supsellī viros,

Plagipatidas, quibus sunt verba sine penu et pecunia.

Eos requirunt, qui, lubenter quom cederint, reddant domi.

Ipsi opsonant, quaé parasitorum ánte erat província.
 Ipsí de foró tam aperto cápite ad lenonés eunt, 475
 Quam ín tribū sontís aperto cápite condemnánt reos,
 Néque ridiculous jám terunci fáciunt. Sese omnés
 amant.

Nám uti dudum hinc ábii, accessi ad ádulescentis ín
 foro :

“Sálvete” inquam : “quo ímus una ad prándium ?” at-
 que illí tacent.

“Quís ait ‘hoc’ aut quís profitetur ?” ínquam : quasi
 mutí silent, 480

Néque me rident. “Úbi cenamus hódie ?” inquam at-
 que illi ábnuont.

Díco unum ridículum dictum dé dictis melióribus,
 Quibus solebam ménstrualis épulas ante apíscier:
 Némo ridet. Scívi extemplo rém de conpectó geri.
 Né canem quidem írritatam vóluit quisquam imitárier,
 Sáltem, si non árriderent, déntis ut restríngerent. 486
 Ábeo ab illis, póstquam video mé sic ludificárier.
 Pérgo ad alios, vénio ad alios, dêinde ad alios : úna
 rest.

Ómnes de conpécto rem agunt, quási in Velabro oleárii.
 Núnc redeo inde, quóniam me ibi vídeo ludificárier.

Ítem alii parasítí frustra obámbulabant ín foro. 491
 Núnc barbarica lége certumst jús meum omne pér-
 sequi.

Cónsilia qui iniére, quo nos víctu et vita próhibeant,
 Is diem dicam, ínrogabo múltam, ut mihi cenás decem
 Meo árbitratu dént, quom cara annóna sit. Sic égero.
 Núnc ibo ad portum hínc. Est illi mi úna spes ce-
 nática : 496
 Si éa decolabít, redibo huc ád senem ad cenam ásperam.

HEGIO. (ARISTOPHONTES.)

Quid ést suaviús quam

Bene rém gerere bôno puplicó, sicut féci
Ego herí, quom emi hosce hómines. Ubi quisque
vident me hódie, 500

Eúnt obviám gratulánturque eám rem.

Itá me miserúm restitándo, retinéndo

Lassúm reddidérunt:

Vix ex gratulándo misér jam eminébam.

Tandem ábii ad praetorem. Ibi vix requieví, rogo
Mihi sýngraphum: datur: fílico 506

Dedi Týndaro: ille abiít domum:

[Inde fílico praevórtor

Domúm] postquam id áctumst.

Eo prótinus ad fratrém, mei ubi álii sunt captívi: 510

Rogó Philocratem ex Álide ecquis hóminum norit:
átque hic

Exclámat, esse eum síbi sodalem: díco eum esse apút
me.

Hic éxtemplo orat ópsecratque, eum síbi videre ut lí-
ceat.

Jussi fílico hunc exolvier. Inde ábii. Nunc tu séquere,
Ut quód me oravisti ímpetres, eum hóminem uti con-
vénias. 515

TYNDARUS.

Nunc illut est, quom mé fuisse quam ésse nimio má-
velim:

Nunc spés opes auxíliaque a me ségregant spernunt-
que se.

Hic illest dies, quom nūlla vitae mēae salus sperabilist:

Neque auxilium mist néque adeo spes, quaé mi hunc
aspellát metum : 519

Nec súbdolis mendáciis mihi úsquam mantellúmst
meis.

Nec súcophantiis nec fucis úllum mantellum óbviámst.
Neque déprecatiō perfidiis mēis nec malefactis fugast.
Nec cónfidentiae úsquam hospitiumst néc devorticu-
lúm dolis.

Opérta quae fuére aperta súnt, patent praestígiae. 524

Omnís palamst res : néque de hac re negótiúmst,
Quín male occidam óppetamque péstem eri vicém ma-
lam.

Pérdidit me Arístophontes híc, qui intro advenít modo :
Ís me novit, ís sodalis Phílocreati et cognátus est.

Néque Salus serváre, si volt, mé potest : nec còpiast
Me éxpediundi, nísi si astutiam áliquam corde máchi-
nor. 530

Quám, malum ? quid máchiner, quid cónminiscar, haé-
reo :

Nísi nugas inéptiasque jam íncipisso máxumas.

C



HEGIO. ARISTOPHONTES. TYNDARUS. LORARII.

HE. Quo illúm nunc hominem próripuisse fôras se dicam ex aéribus?

TY. Enimvéro nunc ego óccidi: eúnt ad te hostes, Týndare.

Quid fábulabor? quíd negabo? aut quíd fatebor?
nám mihi 535

Res ómnis in incertó sitast: quid rébus confidám
meis?

Utinám te di prius pérderent, quam périisti e patriá
tua,

Arístophontes, qui éx parata re ínparatam omném facis.
Occísast haec res, nisi reperio atrócem mi aliquam as-
tútiam.

HE. Sequere: én tibi hominem, adi átque adloquere.

TY. Quís homost me hominum míserior?

AR. Quíd istuc est, quod mēos te dicam fúgitare
oculos, Týndare, 541

Próque ignoto me áspernari, quási me numquam nó-
veris?

Équidem tam sum sérvos quam tu, etsi égo domi li-
bér fui,

Tu úsque a puero sérvitutem sérvivisti in Álide.

HE. Édepol minume míror, si te fúgitat aut oculós
tuos 545

Aút si te odit, qui ístum appelles Týndarum pro
Phílocrate.

TY. Hégio, hic homó rabiosus hábitus est in Álide:

Né tu quod istic fábuletur aúris inmittás tuas.

Nám istic hastis ínsectatus ést domi matrem ét pa-
trem,

Et illie isti quí sputatur mórbus interdúm venit. 550

Próin tu ab istoc prócul apscendas. HE. Últro istum
a me. AR. Ain, vérbero,

Mé rabiosum atque insectatum esse hástis meum memorás patrem?

Et eum mihi esse mórbum, ut qui med ópus sit in-
sputárier?

HE. Né verere, múltos iste mórbus homines mácerat,
Quíbus insputarí saluti fúit atque is prófuit. 555

AR. Quíd, tu autem etiam huic crédis? HE. Quid
ego crédam huic? AR. Insanum ésse me.

TY. Víden tu hunc, quam inimico voltu intúitur?
concedi óptumumst,

Hégio: fit quód ego dixi: gliscit rabies: cáve tibi.

HE. Crédidi esse insánum extemplo, ubi te áppel-
lavit Týndarum.

TY. Quín suum ipse intérsum ignorat nómen neque
scit qui siet. 560

HE. Át etiam te súm sodalem esse áibat. TY.
Hau vidí magis:

Et quidem Alcmaeus átque Orestes ét Lycurgus
póstea

Úna opera mihi súnt sodales qua íste. AR. At
etiam, fúrgifer,

Mále loqui mi audés? non ego te nónvi? HE. Pol
planum íd quidemst:

Nón novisse, qui ístum appelles Týndarum pro Phí-
locrate. 565

Quém vides, eum ignóras: illum nóminalis, quem nón
vides.

AR. Ímmo iste eum sese áit qui non est ésse et qui
veróst negat.

TY. Tu êním repertu's, Phílocratem qui súperes ve-
rivérbio.

AR. Pól, ego ut rem videó, tu inventu's, véra vani-
tudine

Quí convincas. Sét quaeso hercle agedum áspice ad
me. TY. En. AR. Díc modo, 570

Tén negas Tyndárum esse ? TY. Nego ego. AR.
 Tún te Philocratem ésse ais ?
 TY. Égo vero inquam. AR. Túne huic credis ?
 HE. Plús quidem quam tibi aut̄ mihi :
 Nam ille quidem, quem tú esse hunc memoras, hodie
 hinc abiit Álidem
 Ad patrem hujus. AR. Quém patrem, qui sérvos
 est ? TY. Et tú quidem
 Sérvos es, libér fuisti : et égo me confidó fore, 575
 Si hújus huc recónciliasso in libertatem fílium.
 AR. Quíd ais, furcifér ? tun natum té esse memoras
 líberum ?
 TY. Nón equidem me Líberum, set Philocratem esse
 aió. AR. Quid est ?
 Ut scelestus, Hégio, nunc íste te lúdós facit.
 Nám is est servos ípse neque praetér se umquam ei
 servós fuit. 580
 TY. Quía tute ipse egés in patria néc tibi qui vivás
 domist,
 Ómnis inveníri similis tui vis : non mirum facis :
 Est miserorum, ut máleyolentes sínt atque invideánt
 bonis.
 AR. Hégio, vide sis nequid tu huic témere insistas
 crēdere :
 Atque ut perspició, profecto jám aliquid pugnaé
 dedit : 585
 Fílium tuum quód redimere se aít, id né utiquam
 míhi placet.
 TY. Scío te id nolle fíeri : ecficiam tamen ego id, si
 di ádjuvant.
 Íllum restituam huic, hic autem in Álidem me mēo
 patri :
 Própterea ad patrem hínc amisi Týndarum. AR.
 Quin túte is es :
 Néque praeter te in Álide ullus sérvos istoc nōmin-
 est. 590

TY. Pérgin servom me éxprobrare esse, id quod vi
hostiū óptigit?

AR. Ènìm jam nequeo cóntineri. TY. Heus, aúdin
quid ait? quín fugis?

Jám illic hic nos ínsectabit lápidibus, nisi illunc
jubes

Cónprehendi. AR. Crúcior. TY. Ardent óculi:
fune opust, Hégio:

Víden tu illi maculári corpus tótum maculis lúridis?

Átra bilis ágitat hominem. AR. At pól te, si hic
sapiát senex,

596

Píx atra agitet áput carnuficem tñoque capiti inlú-
ceat.

TY. Jám delíraménta loquitur, lárvae stimulánt vi-
rum.

HE. Quíd, si ego hunc nunc cónprehendi jússem?

TY. Sapiás magis.

AR. Crúcior lapidem nón habere mé, ut illi mastigiae
Cérebrum excutiam, quí me insanum vérbis concin-
nát suis.

601

TY. Aúdin lapidem quaéritare? AR. Sólus te solúm
volo,

Hégio. HE. Istinc lóquere, si quid vís, procul: ta-
men aúdiam.

TY. Námque edepol si adbítos propius, ós denasa-
bit tibi

Mórdicus. AR. Neque pól me insanum, Hégio, esse
créduis

605

Néque fuisse umquám neque esse mórbum, quem
istic aútumat.

Vérum siquid métuis a me, júbe me vinciri: volo,
Dúm istic itidem vínciatur. TY. Ímmo enimvero,
Hégio,

Ístic qui volt vínciatur. AR. Táce modo: ego te, 375
Phílocrates

Fálse, faciam ut vérus hodie réperiare Týndarus. 610

Quíd mi abnutas? TY. Tíbi ego abnuto? * * *

* * * * * quíd agat, si apsis lóngius?

HE. Quíd ais? quid, si adeam húnc insanum? TY.

Núgas: ludificábitur,

Gárriet quoi néque pes umquam néque caput con-
páreat.

Órnementa apsúnt: Ajacem, hunc quóm vides, ipsúm
vides. 615

HE. Níhili facio, támén adibo. TY. Núnc ego om-
nino óccidi,

Núnc ego inter sacrúm saxumque stó nec quid faciám
scio.

HE. Dó tibi operam, Arístophontes, síquid est quod
mé velis.

AR. Ex me audibis véra quae nunc fálsa opinare,
Hégio.

Sét primum hoc med expurgare tíbi volo, me in-
sániam 620

Néque tenere néque mi esse ullum mórbum nisi quod
sérvio.

Át ita me rex dêorum atque hominum fáxit patriae
cónpotem,

Út istic Philocratés non magis est quam aút ego aut
tu. HE. Eho, díc mihi,

Quís illic igitur ést? AR. Quem dudum díxi a prin-
cipió tibi.

Hóc si secus repéries, nullam caúsam dico quín mihi
Et parentum et libertatis áput te deliquió siet. 626

HE. Quíd tu ais? TY. Me túum esse servom et té
meum erum. HE. Haut istúc rogo.

Fúistin liber? TY. Fúi. AR. Enimvero nón fuit,
nugás agit.

TY. Quí tu scis? an tú fortasse fúisti meae matri
ópstrix,

Qui id tam audacter dícere audes? AR. Púerum te vidí puer. 630

TY. Át ego te majórem video májor: en rursúm tibi. Méam rem non curés, si recte fáciás: num ego curó tuam?

HE. Fúitne huic patér Thensaúrochrýsoniōchry-sides?

AR. Nón fuit: neque ego ístuc nomen úmquam audi vi ante húnc diem.

Phílocrati Theodóromedes fuit pater. TY. Pereó probe. 635

Quín quiescis? í diérectum, cór meum, ac suspénde te:

Tú supsultas, égo miser vix ásto prae formídine.

HE. Sátin istuc mihi exquisitumst fuisse hunc servom in Álide

Néque esse hunc Philocratém? AR. Tam satis quam númquam hoc inveniés secus.

Sét ubi is nunc est? HE. Úbi ego minume atque ípsus se volt máxume. 640

Tum ígitur ego derúncinatus, déartuatus súm miser Hújus scelesti téchnis, qui me ut lúbitumst ductavít dolis.

Sét vide sis. AR. Quin exploratum dico et provi sum hóc tibi.

HE. Cérton? AR. Quin nihil, ínquam, invenies mágis hoc certo cértius:

Phílocrates jam inde úsque amicus fuit mihi a pueró puer. 645

HE. Sét qua faciest túus sodalis Phílocrates? AR. Dicám tibi:

Mácilento ore, náso acuto, córpore albo, oculís nigris,

Súbrufust, aliquántum crispus, cíncinnatus. HE. Cónvenit.

TY. Ut quidem hercle in médium ego hodie pessume
procésserim :

Vaé illis virgis míseris, quae hodie in térgo morien-
túr meo. 650

HE. Vérba mihi data ésse video. TY. Quíd cessa-
tis, cónpedes,

Cúrrere ad me méaque amplecti crúra, ut vos custó-
diam ?

HE. Sátin illi me hodié scelesti cápti ceperunt dolo ?
Ílluc servom se ádsimulabat, híc sese autem líberum.
Núcleum amisí, retinui pígnéri putámina. 655

Íta mi stolido súrsum vorsum os súblevere offúciis.
Híc quidem me numquam ínridebit. Cólaphé, Cor-
dalió, Corax,

Íte istinc, ecfréte lora. LO. (Núm lignatum mítti-
mur ?)

✓ HE. Injícite manicas áctutum huic mastígiae.

TY. Quid hoc ést negoti ? quíd ego deliquí ? HE.
Rogas ? 660

Satór sartorque scélerum et messor máxume.

TY. Non óccatorem príus audebas dícere ?

Nam sémp̄ occant príus quam sariunt rústici.

HE. Atát, ut confidénter mihi contra ástitit.

TY. Decet ínnocentem sérvom hominem atque in-
níoxium 665

Confídentem esse, suum áput erum potíssimum.

HE. Astríngite isti súltis vehementér manus.

TY. Tuús sum, tu has quidém vel praecidí jube.

Set quíd negotist quam ób rem suscensés mihi ?

HE. Quia mé meamque rém, quod in te unó fuit,
Tuís scelestis fálsidicis falláciis 671

Diláceravisti déartuavistíque opes,

Confécisti omnis rés ac rationés meas.

Ita mi éxemisti Philocratem falláciis.

Illum ésse servom créddidi, te líberum : 675

Ita vós met aiebátis itaque nómina
 Intér vos permutástis. TY. Fateor ómnia
 Facta ésse ita ut tu dícis et fallácijs
 Abíssse eum aps te méa opera atque astútia :
 An, ópsecro hercle te, id nunc suscensés mihi ? 680
 HE. At cùm cruciatu máxumo id factúmst tuo.
 TY. Dum ne ób malefacta, péream: parvi id
 aéstumo.
 Si ego híc peribo, ast ille, ut dixit, nón redit :
At erít mi hoc factum mórtuo memorábile,
 Me méum erum captum ex sérvitute atque hós-
 tibus 685
 Reducém fecisse líberum in patriam ád patrem,
 Meúmque potius mé caput perículo
 Praeóptavisse quam ís periret pónere.
 HE. Facito érgo ut Acheránti clueas glória.
 TY. Qui pér virtutem pérít, at non ínterit. 690
 HE. Quando égo te exemplis péssumis cruciá-
 vero
 Atque ób sutelas tūas te morti mísero,
 Vél te ínterisse vél perisse praédicent;
 Dum péreas, nihil intérduo, aiant vívere.
 TY. Pol si ístuc faxis, haú sine poena féceris, 695
 Si ille húc rebitet, sicut confido ádfore.
 AR. Pro di ínmortales : nún̄c ego teneo, nún̄c scio
 Quid hóc negotist. Méus sodalis Philocrates
 In libertatest áput patrem in patriá. Benest :
 Nec ést mihi quisquam, mélius aeque quoí velim.
 Set hóc mihi aegrest, me huic dedisse operám ma-
 lam, 701
 Qui nún̄c propter me méaque verba víngtus est.
 HE. Votuín te quicquam mi hódie falsum prólo-
 qui ?
 TY. Votuísti. HE. Quor es aúsus mcntiri mihi ?

TY. Quia véra obessent illi, quo operám dabam:
 Nunc fálsa prosunt. HE. Át tibi oberunt. TY.
 Óptumest: 706

At erúm servavi, quém servatum gaúdeo,
 Quoi mé custodem addíderat erus majór meus.
 Set málene id factum tu árbitrare? HE. Pés-
 sume.

TY. At ego áio recte, qui áps te sorsum séntio: 710
 Nam cōgitato, síquis hoc gnató tuo
 Tuus sérvos faxet, quálem haberet grátiam?
 Emítteresne nécne eum servóm manu?
 Essétne aput te is sérvos acceptíssimus?
 Respónde. HE. Opinor. TY. Quór ergo iratús
 mihi's? 715

HE. Quia illí fuisti quam mihi fidélior.
 TY. Quid? tu úna nocte póstulavisti ét die
 Recéns captum hominem, númerum et novícium,
 Te pérdocere, ut mélius consulerém tibi 719
 Quam illí quicum una a púero aetatem exégeram?
 HE. Ergo áb eo petito grátiam istam. Dúcite
 Ubi pónderosas, crássas capiat cópedis:
 Inde íbis porro in látomias lapidárias.
 Ibi quom álli octonos lápides ecfodiúnt, nisi
 Cotídiano sésquiopus conféceris, 725
 Sescéntoplago nómen indetúr tibi.

AR. Per déos atque homines égo te optestor, Hé-
 gio,
 Ne tu ístunc hominem pérdas. HE. Cúrábitur:
 Nam nótus nérvo víngtus custodíbitur,
 Intérdius sub térra lapides éximet. 730
 Diu ego húnc cruciabo, nón uno apsolvám die.
 AR. Certúmnest tibi istuc? HE. Nón moriri cér-
 tiust.
 Abdúcite istum actútum ad Hippolytum fabrum,

Jubéte huic crassas cónpedis inpíngier. 734

Inde éxtra portam ad mémum libertum Córdalum

In lápicidinas fácite deductús siet :

Atque húnc me velle dícite ita curárier,

Nequí deterius huic sit quam quoí péssumest.

TY. Quor égo te invito mé esse salvom póstulem ?

Períclum vitae mémæ tuo stat perículo. 740

Post mórtrem in morte níhil est quod metuám
mali.

Etsí pervivo usque ád summam aetatém, tamen
Breve spátiumst perferúndi quae minitás mihi.

Vale átque salve, etsi áliter ut dicám meres.

Tu, Arístophontes, dé me ut meruisti íta vale : 745

Nam míhi propter te hoc óptigit. HE. Abdúcite.

TY. At únum hoc quaeso, si húc rebitet Phílo-
crates,

Ut mi éjus facias cónveniundi cópiam.

HE. Perístis, nisi jam hunc é conspectu abdúcitis.

TY. Vis haéc quidem herclest, ét trahi et trudí se-
mul. 750

HE. Illést abductus récta in phylacam, ut dígnus
est.

Ego illís captivis áliis documentúm dabo,

Ne téle quisquam fácinus incipere aúdeat.

Quod ápsque hoc esset, quí mihi hoc fecít palam,
Usque óffrenatum súis me ductarént dolis. 755

Nunc cértumst nulli pósthac quicquam crédere.

Satís sum semel decéptus: speraví miser

Ex sérvitute me éxemisse fílium.

Ea spés elapsast. Pérdidi unum fílium,

Puerúm quadrimum quém mihi servos súrpuit, 760

Neque eúm servom umquam répperi neque fílium :

Majór potitus hóstiumst. Quod hoc ést scelus :

Quasi in órbitatem líberos prodúixerim.

Sequere hác: reducam te ubi fuisti. Néminis
 Miseréri certumst, quia mei miseret néminem. 765
 AR. Exaúspicavi ex víncis: nunc intéllego
 Redaúspicandum esse in catenas dénuo.

5





A C T U S I V.

ERGASILUS.

Júppiter supréme, servas mé measque augés opes :
Máxumas opímitates ópiparasque offérs mihi :
Laudém, lucrum, ludúm, jocum, festívitatem, férias, 770
Pompám, penum, potáctiones, sáturitatem, gaúdium.
Salvós sum nec quoiquam hómini supplicáre nunc cer-
túmst mihi :
Nam vél prodesse amíco possum vél inimicum pérdere.
Ita híc me amoenítate amoena amoénus oneravít dies :
Ita síne sacrís heréditatem sum áptus ecfertíssumam.
Nunc ád senem cursúm capessam hunc Hégionem, quoí
boni 776
Tantum ádfero, quantum ípsus a dis óptat, atque etiam
ámplius.
Nunc cérra res est, éodem pacto ut cómici serví solent,
Conícam in collum pállium, primo éx me ille hanc ut
rem aúdiat :
Speróque me ob hunc núnctum esse aetérnum adep-
turúm cibum. 780

HEGIO. ERGASILUS.

HE. Quanto ín pectore hanc rem meo magis
voluto,

Tantó mi aegritudo auctior est in animo,
Ad illum modum sublitum os esse mi hodie:

Neque id perspicere quivi. 785

Quod quom scibitur, tum per urbem inridabor.
Quom extemplo ad forum advenero, omnes lo-
quentur:

“Hic illest senex doctus, quoí verba dата sunt.”

Set Ergasilus estne hic, procūl quem ire video?

Conlecto quidemst pallio: quidnam acturust?

ER. Move aps te moram nunc, Ergasile, atque
age hanc rem. 790

Mínor interminórque, nequis mi hīc opstiterit óbvi-
am,

Nisi qui satis diu vixisse sése homo arbitrábitur:

Nám qui opstiterit ore sistet. HE. Hīc homo pug-
latum íncipit.

ER. Fácere certumst. Prōinde ita omnes ítinera in-
sistánt sua, 794

Néquis in hac platéa negoti cónferat quicquám sui:
Nám meus est ballista pugnus, cùbitus catapultast
mihi,

Húmerus aries: túm genu ut quemque ícero, ad ter-
rám dabo.

Déntilegos omnís mortalis fáciam, quemque offén-
dero.

HE. Quae illaec est minatio? nam néqueo mirari
satis.

ER. Fáciam ut hujus dié locique mēique semper mé-
minerit: 800

Quí mi in cursu opstiterit, faxo vítae is opstiterit
suae.

HE. Quíd hic homo tantum íncipíssit fáceré cum tantís minis?

ER. Príus edico, néquis propter cùlpam capiatúr suam:

Cóntinete vós domi, prohibéte a vobis vím meam.

HE. Míra edepol sunt ni híc in ventrem súmpsít confidéntiam. 805

Vaé misero illi, quójus cibo iste fáctust imperiósior.

ER. Túm pistores scrófipasci, quí alunt furfurí sues, Quárum odore praéterire némo pistrinúm potest:

Éorum si quojúsquam scrofam in púlico conspéxero,

Ex ipsis dominís meis pugnis exculcabo fúrfures. 810

HE. Básilicas edíctiones átque imperiosás habet.

Sátur homost, habét profecto in véntre confidéntiam.

ER. Túm piscatorés, qui praehibent pópulo piscis foétidos,

Qui ádvehuntur quádrupedanti crúcianti canthério,

Quórum odos subbásilicanos ómnis abigit ín forum:

Éis ego ora vérberabo súrpiculis piscáriis, 816

Út sciant, aliéno naso quam exhibeant moléstiam.

Túm lanii autem, quí concinnant líberis orbás ovis,

Quí locant caedúndos agnos ét dupla agnínám dánunt,

Quí petroni nómen indunt vérveci sectário: 820

Éum ego si in viá petronem púplica conspéxero,

Et petronem et dóminum reddam mórtalis misérrimos.

HE. Eúge: edictíones aedilícias pol habet híc quidem:

Mírumque adeost ni húnc Aetoli síbi fecere agoránomum.

ER. Nón ego nunc parasítus sum, set régum rex regálior: 825

Tántus ventri cónmeatus méo adest in portú cibus.

Sét ego cesso hunc Hégionem oneráre laetitiá senem?
 Quí homine hominum adaeque nemo vívit fortuná-
 tor.

HE. Quaé illaec est laetitia, quam illic laetus largi-
 tür mihi?

ER. Púltabo aedis: heús, ubi estis? équis hoc ape-
 rit óstium? 830

HE. Híc homo ad cenam récipit se ad me. ER.
 Áperite hasce ambás foris

Príus quam pultando ássulatim fóribus exitiúm dabo.

HE. Pérlubet hunc cónloqui hominem: Ergásile.
 ER. Qui Ergasilúm vocat?

HE. Réspice me. ER. Fortúna tibi quod néc faciet
 nec núnct facit,

Hóc me jubes. Set quíst? HE. Respicedum ad me:
 Hégio sum. ER. Oh mihi: 835

Quántumst hominum tu óptume optumórum, in tem-
 pore ádvenis.

HE. Néscio quem ad pórtum nanctu's, ubi cenes: eo
 fastidis.

ER. Cédo manum. HE. Manúm? ER. Manum, in-
 quam, cédo tuam actutúm. HE. Tene.

ER. Gaúde. HE. Quid ego gaúdeam? ER. Quia
 ego ímpero. Age gaudé modo.

HE. Pól maerores mi ántevortunt gaúdiis. ER. * *
 Jám ego ex corpore éxigam omnis máculas maero-
 rúm tibi: 841

Gaúde audacter. HE. Gaúdeo, etsi níl scio quod
 gaúdeam.

ER. Béne facis: jubé. . . . HE. Quid jubeam? ER.
 Ignem ingentem fíeri.

HE. Ignem ingentem? ER. Íta dico, ut sit mágnus.
 HE. Quid? me, vólturi,

Túan causa aedis íncensurum cénses? ER. Noli
 iráscier. 845

Júben an non jubés astitui aúlas, patinas élui,
 Láridum atque epulás foveri fóculis in fervéntibus,
 Álium piscis praéstinatum abíre? HE. Hic vigilans
 sómniat.

ER. Álum porcinam átque agnina et púllos galli-
 náceos?

HE. Scís bene esse, sí sit unde. ER. Múraenam at-
 que ophthálmiā, 850

Hóraeum, scombrum ét trugonum et cétum et mol-
 lem cáseum?

HE. Nóminandi istórum tibi erit mágis quam edundi
 cópia

Híc aput me, Ergásile. ER. Mean me caúsa hoc
 censes dícere?

HE. Néc nihil hodie néc multo plus tu híc edes, ne
 frústra sis: 854

Prôin tu tui cotídiani vícti ventrem ad me ádferas.

ER. Quín ita faciam ut túte cupias fácerem sumptum,
 etsi égo votem.

HE. Égone? ER. Tu ne. HE. Túm tu mi igitur
 érus es. ER. Immo bénivolens.

Vín te faciam fórtunatum? HE. Málim quam mis-
 rúm quidem.

ER. Cédo manum. HE. En manúm. ER. Di te
 omnes ádjuvant. HE. Nil séntio.

ER. Nón enim es in sénticeto, eó non sentis. Sét
 jube 860

Vásá tibi pura ádparari ád rem divinám cito
 Átque agnum adferrí propere unum pínguem. HE.
 Quor? ER. Ut sácrufices.

HE. Quoí deorum? ER. Mihi hércle: nam ego
 nunc tíbi sum summas Júppiter:

Ídem ego sum Salús, Fortuna, Lúx, Laetitia, Gaúdium.
 Prôinde tu deum hunc sáturitate fáciás tranquillúm
 tibi. 865

HE. Éssurire míhi videre. ER. Mi équidem essurio,
nón tibi.

HE. Tuo árbitratu: fáctile patior. ER. Crédo: con-
suettú's puer.

HE. Júppiter te díque perdant. ER. Te hércole mi
aequomst grátias

Ágere ob nuntiúm: tantum ego nunc pórto a portu
tíbi boni.

Núnc tu mihi placés. HE. Abi stultus, séro post
tempús venis. 870

ER. Ígitur olim si ádvenissem, mágis tu tum istuc
díceres.

Núnc hanc laetitiam áccipe a me quám fero: nam
fílium

Túum modo in portú Philopoleum vívom, salvom
et sóspitem

Vídi in puplicá celoce ibidémque illum adulescéntu-
lum

Áleum una et túum Stalagmum sérvom, qui aufugít
domo, 875

Quí tibi subrupuít quadrimum púerum filiolúm
tuum.

HE. Ábi in malam rem, lúdis me. ER. Ita me amá-
bit sancta Sáturitas,

Hégio, itaque súo me semper cóndecorer cognómine,
Út ego yidi. HE. Mêumne gnatum? ER. Túum
gnatum et geniúm meum. 879

HE. Ét captivom illum Álidensem? ER. Mὰ τὸν
'Απόλλω. HE. Et sérvolum

Mêum Stalagmum, mêum qui gnatum súbrupuit?
ER. Nὴ τὰν Κόραν.

HE. Jam diu? ER. Nὴ τὰν Πραινέστην. HE. Vé-
nit? ER. Nὴ τὰν Σιγνίαν.

HE. Cérton? ER. Nὴ τὰν Φρονσινῶνα. HE. Víde-
sis. ER. Nὴ τὰν Ἀλάτριον.

HE. Quíd tu per barbáricas urbis júras? **ER.** Quia enim item áspereae

Súnt, ut tuum victimum aútumabas ésse. **HE.** Vae aetatí tuae. 885

ER. Quíppé quando míhi nil credis, quód ego dico sédulo.

Sét Stalagmus quójus erat tunc nátionis, quom hinc abit?

HE. Sículus. **ER.** At nunc Sículus non est: Bóius est: boiám terit:

Líberorum quaérundorum caúsa ei credo uxór datast.

HE. Díc, bonan fidé tu mi istaec vérba dixistí? **ER.** Bona. 890

HE. Di ínmortales, íterum natus vídeor, si vera aútumas.

ER. Áin tu? dubium habébis etiam, sáncte quom ego jurém tibi?

Póstremo, Hegiό, si parva júri jurandóst fides, Víse ad portum. **HE.** Fácere certumst: tu íntus cura quód opus est:

Súme, posce, próme quidvis: té facio cellárium. 895

ER. Nam hérkle, nisi ego mánticinatus próbe ero, fusti péctito.

HE. Aéternum tibi dápinabo víctum, si vera aútumas.

ER. Únde id? **HE.** A me mēoque gnato. **ER.** Spónden tu istut? **HE.** Spóndeo.

ER. Át ego tuum tibi ádvenisse filium respóndeo.

HE. Cúra quam optumé potes. **ER.** Bene ámbula et redámbula. 900

Ílic hinc abiit: míhi rem summam crédidit cibáriam. Di ínmortales, jam út ego collos praétruncabo tégoribus.

Quánta pernis péstis veniet, quánta labes lárido,

Quánta sumini ápsumedo, quánta callo cálamitas,
 Quánta laniis lássitudo, quánta porcináriis : 905
 Nam ália si memorém, quae ad ventris vícum con-
 ducúnt, morast.
 Núnc ibo ut properem ín praefecturam, út jus dicam
 lárido
 Et quae pendent índemnatae pérnae, eis auxilium út
 férām.

PUER.

Diéspiter te díque, Ergasile, pérdant et ventrém tuum
 Parasítosque omnis ét qui posthac cénam parasitís da-
 bit. 910
 Cladés calamitasque, íntemperies módo in nostram ad-
 venít domum.
 Quasi sí sit lupus esúriens, metui ne ín me faceret ín-
 petum.
 Nimisque hérkle ego illum mále formidabam : íta fren-
 debat déntibus.
 Advéniens deturbávit totum cùm carni carnárium.
 Arríput gladium, détruncavit tríbus tegoribus glán-
 dia. 915
 Aulás calicesque omnís confregit, nísi quae modialés
 erant :
 Cocúm percontabátur, possent sériae fervéscere.
 Cellás refregit ómnis intus réclusitque armárium.
 Adsérvate istunc súltis, servi : ego íbo ut conveniám
 senem :
 Dicam illi ut sibi penum áliut ornet, sí quidem sese
 utí volet : 920
 Nam in hóc, ut hic quidem adórnat, aut jam níhil est
 aut jam níhil erit.



A C T U S V.

HEGIO. PHILOPOLEMUS. PHILOCRATES. STALAGMUS.

HE. Joví disque agó gratiás merito mágnas,
Quom té reducem núc tuo patrí reddidérunt
Quomque ex miseriis plurumis me exemérunt,
Quas, dūm te caréndum hic fuít, sustentábam, 925
Quomque ístunc conspicio in potéstate nóstra
Quomque hújus repértast fidés firma nóbis.

PHIOP. Sátis jam dolui ex ánimo et cura satis me et
lacrumis máceravi:

Satis jam audivi tūas aerumnas, ád portum mihi quás
memorasti.

Hóc agamus. PHIOCR. Quíd nunc, quoniam técum
servaví fidem 930

Tíbique hunc reducem in libertatem fíci? HE. Fe-
cisti út tibi,

Phílocrates, numquám referre grátiam possím satis,
Prôinde ut tu promériitu's de me et filio. PHIOP.

Immó potes,
Páter, et poteris ét ego potero et dí potestatém da-
bunt, 934

Út beneficium béne merenti nóstro merito múneres,
Sicut tu huic potés, pater mi, fáceré merito máxume.

HE. Quíd opust verbis? língua nullast quá negem
quidquíd roges.

PHIOCR. Póstulo aps te ut mi illum reddas sérvom,
quem hic relíqueram

Pignus pro me, míhi qui melior quám sibimet sempér
fuit,

Pró benefactis éjus ut ei prétium possim réddere. 940
 HE. Quóm bene fecistí, referetur grátia id quod pós-
 tulas:

Et id et aliut quód me orabis ímpetrabis. Átque te
 Nólím suscensére, quod ego irátus ei fecí male.

PHILOCR. Quid fecisti? HE. In lápidinas cónpedi-
 tum cóndidi,

Úbi rescivi míhi data esse vérba. PHILOCR. Vae mi-
 seró mihi: 945

Própter meum capút labores hómini evenisse óp-
 tumo.

HE. Át ob eam rem míhi libellam pró eo argenti né-
 duis:

Grátiis a me, út sit liber, dúcito. PHILOCR. Edepol,
 Hégio,

Fácis benigne: sét quaeso hominem ut júbeas arces-
 sí. HE. Licet.

Úbi vos estis? íte actutum, Týndarum huc arcés-
 site. 950

Vós ite intro: intéribi ego ex hac státua verbereá
 volo

Érogitare, mēo minore quíd sit factum filio.

Vós lavate intéribi. PHILOP. Sequere hac, Phílo-
 crates, me intró. PHILOCR. Sequor.

HE. Áge tu illuc procéde, bone vir, lépidum mancu-
 piúm meum.

ST. Quíd me facere opórtet, ubi tu tális vir falsum
 aútumas? 955

Fuí ego bellus, lépidus, bonus vir númerum neque
 frugí bonae

Néque ero umquam: ne tu fin spem ponas mē bonae
 frugí fore.

HE. Própemodum ubi locí fortunae tūae sint facile
 intéllegis.

Sí eris verax, tūa ex re facies, ex mala meliúsculam.

Récta et vera lóquere: set neque vcre tu neque
récte adhuc 960

Fécisti umquam. ST. Quód ego fatear, crédin pu-
deat quom autumes?

HE. Át ego faciam ut pudeat: nam in ruborem te
totum dabo.

ST. Éia, credo ego, íperito plágas minitaris mihi:
Tándem ista aufer. Díce quid fers, ut feras hinc
quod petis.

HE. Satis facundus: sét jam fieri dicta compendí
volo. 965

ST. Ut vis fiat. HE. Béne morigerus fuit puer:
nunc non decet.

Hoc agamus. Jam ánimum advorte ac mhi quae
dicam edissere.

Sí eris verax, ex tuis rebus féceris meliusculas.

ST. Núgae istaec sunt: non me censes scire quid
dignus siem? 969

HE. Át ea supterfugere potis es paúca, si non ómnia.

ST. Paúca ecfugiam, scio: nam multa evénient, et
meritó meo,

Quia et fugi et tibi subrupui filium et eum vēndidi.

HE. Quoí homini? ST. Polyplúsio Theodóromedi
in Álide

Sex minis. HE. Pro di ímortales: is quidem hujus
est pater

Phílocratis. ST. Quin mélius novi quám te et vidi
saépius. 975

HE. Sérra, Juppítér supreme, et méd et meum gna-
tum mihi.

Phílocrates, per túum te genium ópsecro, exi: té
volo.

PHILOCRATES. HEGIO. STALAGMUS.

PH. Hégio, adsum : síquid me vis, ímpera. HE. Hic gnatúm meum
 Tûo patri ait se vêndidisse séx minis in Álide. 980

PH. Quám diu id factúmst ? ST. Hic annus íncipit vicénsumus.

PH. Fálsa memorat. ST. Aút ego aut tu : nám quadrimulúm tibi
 Túus pater pecúliarem párvolo pueró dedit.

PH. Quíd erat ci nomén ? si vera dícis, memoradúm mihi.

ST. Paégnium vocitátust : post vos índidistis Týndaro.

PH. Quór ego te non nóvi ? ST. Quia jam móis est
 oblivious hóminibus 985

Néque novisse, quójus nihili sít facienda grátia.

PH. Díc mihi, isne istíc fuit quem vêndidisti mêt
 patri,
 Quí mihi puero dátus peculiárist ? ST. Hujus fílius.

HE. Vívitne is homo ? ST. Argéntum accepi, níl
 curavi céterum.

HE. Quíd tu ais ? PH. Quin ístic ipsust Týndarus
 tuus fílius, 990

Út quidem hic arguménta loquitur. Näm is mecum
 a pueró puer

Béne pudiceque éducatust úsque ad adulescéntiam.

HE. Ét miser sum et fórtunatus, sí yos vera dícitis.
 Èo miser sum, quía male illi féci, si gnatús meúst.
 Éheu, quor ego plús minusque féci illi quam aequóm
 fuit. 995

Quód male feci, crúcior : modo si inféctum fieri pós-
 siet.

Sét eccum incedit húc ornatus haút ex suis virtúti-
 bus.

TYNDARUS. HEGIO. PHILOCRATES. STALAGMUS.

TY. Vídi ego multa saépe picta quae Ácherunti fierent

Crúciamenta: vérum enimvero nūlla adaequest
Ácheruns

Átque ubi ego fui in lápicidinis. Ílluc ibi demúmst
locus, 1000

Úbi labore lássitudost éxigunda ex córpore.

Nam úbi illo adveni, quási patriciis pueris aut mo-
nérulae

Aút anates aut cótornices dántur quicum lúsitent:

Ítidem mi adveniénti haec upupa quí me delectém
datast.

Sét erus eccum ante óstium, et erus áltér eccum ex
Álide 1005

Rédiit. HE. Salveto, éxoptate gnáte mi. TY.
Hem: quid, gnáte mi? [ium:

Áttat, scio quor té patrem esse adsímules et me fil-
Quia mi item ut paréntes lucis dás tuendi cópiam.

PH. Sálve, Tyndare. TY. Ét tu, quojus caúsa hanc
aerumnam éxigo. 1009

PH. Át nunc liber ín divitias fáxo venies: nám tibi
Páter hic est: hic sérvost qui te huic hínc quadri-
mum súrpuit,

Véndidit patrí meo te séx minis. Is té mihi

Párvolum pecúliarem párvolo pueró dedit.

Ílluc indicium fécit: nam hunc ex Álide huc redúci-
mus.

Quín hujus filium íntus eccum, frátre germanum
tuum. 1015

TY. Quíd tu ais? addúxtine illum cáptivom hujus
filium?

PH. Quín, inquam, intus híc est. TY. Fecisti édepol
et recte ét bene.

PH. Núnc tibi pater hic ést: hic fur est túus, qui
parvom hinc te ápstulit.

TY. Át ego hunc grandis grándem natu ob fúrtum
ad carnuficém dabo.

PH. Méritus est. TY. Ergo édepol merito méritam
mercedém dabo. 1020

Sét dic, oro te, pater meus tún' es? HE. Ego sum,
gnáte mi.

TY. Núnc demum in memóriam redeo, quóm mecum
recógito

Núnc edepol demum ín memoriam régredior audísse
me

Quási per nebulas Hégionem mēum patrem vocárier.

HE. Égo sum. PH. Conpedibús te quaeso ut tíbi
sit levior fílius 1025

Átque hic gravior sérvos. HE. Certumst príncipium
id praevórtier.

Éamus intro, ut árcessatur fáber, ut istas cónpedis
Tíbi adimam, huic dem. ST. Quoí peculi níhil est,
recte féceris.

CATERVA.

Spéctatores, ád pudicos móres facta haec fábulast.
Néque in hac subigitátiones súnt neque ulla amátio
Néc pueri suppósitio aut argénti circumdúctio, 1031
Néque ubi amans aduléscens scortum líberet clam
súum patrem.

Hújus modi paucás poetae réperiunt comoédias,
Úbi boni melióres fiant. Núnc vos, si vobís placet
Et si placuimus neque odio fúimus, signum hoc mí-
tite: 1035

Quí pudicitiae ésse voltis praémium, plausúm date.

T. MACCI PLAUTI

TRINUMMUS.



ARGUMENTUM.

Thensaúrum clam apstrusum ábiens peregre Chár-mides

Remque ómnem amico Cálicli mandát suo.

Istóc apsentē málē rem perdit fílius.

Nam et aédis vendit: hás mercatur Cálices.

Virgo índotata sóror istius póscurit.

5

Minus quó cum invidia dét ei dotem Cálices,

Mandát qui dicat aúrum ferre se á patre.

Ut vénit ad aedis, húnc deludit Chármides

Senéx, ut rediit: quójus nubunt líberi.

PERSONAE.

LUXURIA cum INOPIA PROLOGUS

MEGARONIDES SENEX

CALLICLES SENEX

LUSITELES ADULESCENS

PHILTO SENEX

LESBONICUS ADULESCENS

STASIMUS SERVOS

CHARMIDES SENEX

SUCOPHANTA

CANTOR



P R O L O G U S.

LUXURIA. INOPIA.

LU. Sequere hác me, gnata, ut múnus fungarís tuum.
 IN. Sequór: set finem fóre quem dicam néscio.
 LU. Adést: nam illaec sunt aédes: i intro núnçiam.
 Nunc, néquis erret vóstrum, paucis ín viam
 Dedúcam, si quidem óperam dare promíttitis. 5
 Nunc ígitur primum quaé ego sim et quae illaec siet
 Huc quae ábiit intro, dícam si animum advórtitis.
 Primúm mihi Plautus nómen Luxuriae índidit:
 Tum illánc mihi esse gnátam voluit Inopiam.
 Set éa quid huc intro ferit impulsú meo, 10
 Accípite et date vocívas auris dum éloquor.
 Aduléscens quidamst, qui in hisce habitat aéribus:
 Is rém paternam me ádjutrice pérdidit.
 Quoniam éi qui me aleret níl video esse rélicui,
 Dedi éi meam gnatam, quícum egestatem exígat. 15
 Set de árgumento ne épectetis fábulae:
 Senés qui huc venient í rem vobis áperient.
 Huic Graéce nomen ést Thensauro fábulae:
 Philémo scripsit: Plaútus vortit bárbare,
 Nomén Trinummo fécit. Nunc vos hág rogat 20
 Ut líceat possidére hanc nomen fábulam.
 Tantúmst. Valete: adéste cum siléntio.



A C T U S I.

MEGARONIDES.

Amicum castigare ob meritam nōxiā
Inmoénest faciūs, vērum in aetate útile
Et cōducibile. Nám ego amicum hodiē meum 25
Concāstigabo pró conmerita nōxiā:
Invitus, ni id me invītet ut faciām fides.
Nam hīc nīmīum morbus móres invasit bonos:
Ita plēriquē omnes jám sunt intermōrtui.
Set dum illi aegrotant, ínterim morés mali 30
Quasi hérba inrigua sūccrevere ubérrume:
Neque quicquam hic vīle nūnc est nisi morés mali.
Eorūm licet jam métere messem máxūmam:
Nimiōque hic pluris paúciorum gratiām
Faciūnt pars hominum quam id quo prosint plūribus.
Ita víncunt illu᷑t cōducibile grátiae, 36
Quae in rébus multis ópstant odiosaéque sunt
Rēmorámque faciunt rēi privatae et púplicae.

CALLICLES. MEGARONIDES.

CA. Larém corona nōstrum decorarí volo:
Uxór, venerare ut nōbis haec habitatio 40
Bona faústa felix fōrtunataque évenat—
Teque út quam primum pōssim videam emórtuam.
ME. Hic illést senecta aetáte qui factūst puer,
Qui admísit in se cùlpam castigábilem.

Adgrédiar hominem. CA. Quója hic prope me vóx
sonat ? 45

ME. Tui bénivolentis, sí ita's ut ego té volo:
Sin áliter es, inimíci atque iratí tibi.

CA. O amíce, salve. Atque aequalis. Út vales,
Megarónides ? ME. Et tu édepol salve, Cállicles.

Valén ? valuistin ? CA. Váleo et valui réctius. 50
ME. Quid túa agit uxor ? út valet ? CA. Plus quam
égo volo.

ME. Bene hérclest illam tíbi valere et vívere.

CA. Credo hércle te gaudére, siquid mihi malist.

ME. Omníbus amicis quód mihi cupio ésse item.

CA. Eho tú, tua uxor quíd agit ? ME. Inmortalis
est : 55

Vivít victuraquést. CA. Bene hercle núntias,
Deosque óro ut vitæ túae superstes súppetat.

ME. Dum quidem hércle tecum nupta sit, sané velim.

CA. Vinçónmūtemus ? túam ego ducam et tú meam ?
Faxo, haú tantillum déderis verborúm mihi. 60

ME. Nempe ením tu, credo, me ínprudentem obréperis.

CA. Né tu hércle, faxo, hau néscias quam rem égeris.

ME. Habeás ut nanctu's : nota mala res óptumast.

Nam ego núc si ignotam cápiam, quid agam nésciam.

CA. Edepol proinde ut diu vívitur, bene vívitur. 65

ME. Set hoc ánimum advorte atque aúfer ridiculária:
Nam ego dédita opera huc ád te venio. CA. Quíd
venis ?

ME. Malís te ut verbis múltis multum objúrgitem.

CA. Men ? ME. Númquis est hic álius praeter me
átque te ?

CA. Nemóst. ME. Quid tu igitur rógitas tene ob-
júrgitem ? 70

Nisi tú me mihi met cénse dicturúm male.

Nam si in te aegrotant ártes antiquae tuae

Aut si demutant móres ingenium tuum,

Nam si inmutare vís ingenium móribus

Neque tūos antiquos sérvas, set captás novos, 75

Omnibus amicis mórbum tu incutiés gravem,

Ut té videre audíre que aegrotí sient.

CA. Qui in méntem venit tibi istaec dicta dícere?

ME. Quia omnis bonos bonásque adurare addecet,
Suspitionem et cùlpam ut ab se ségregent.

CA. Non pótis utrumque fíeri. ME. Quaproptér?

CA. Rogas? 80

Ne admittam culpam, ego mēo sum promus péctori:

Suspicio in péctore alieno sita.

Nam nunc ego si te subrupuisse suspicere

Joví coronam dé capite ex Capitólio,

Qui in cólumine astat summo: si id non féceris 85

Atque id tamen mihi libeat suspicáre:

Qui tu id prohibere mé potes ne suspicere?

Set istuc negoti cùpio scire quid siet.

ME. Habén tu amicum aut familiarem quempiam, 89

Quoi péctus sapiat? CA. Edepol hau dicám dolo.

Sunt quos scio amicos esse: sunt quos suspicor,

Sunt quorum ingenia atque ánimos nequeo nōscere:

Ad amici partem an ad inimici pérveniant:

Set tu ex amicis certis mis certissimum.

Siquid scis me fecisse inscite aut improbe, 95

Si id nón me accusas, túte objurgandi's. ME. Scio

Et istac huc causa ad te adveni, aequum postulas.

CA. Expécto siquid dicas. ME. Primumdum omnium

nihil.

Male dicitur tibi volgo in sermónibus.

Turpiflucrīcūdum té vocant civés tui: 100

Tum autém sunt alii qui te volturiūm vocant:

Hostisne an civis cōmedis parvi pēdere.

Haec quom aúdio in te díci, discrucior miser.

CA. Est átque non est míhi in manu, Megarónides :
Quin dícant, non est : mérito ut ne dicánt, id est. 105
ME. Fuitne híc tibi amicus Chármides ? CA. Est
ét fuit.

Id ita ésse ut credas, rém tibi auctorém dabo.
Nam póstquam hic ejus rém confregit fílius
Vidétque ipse ad paupériem protractum ésse se
Suámque filiam ésse adul̄tam vírginem, 110
Sémul éjus matrem súamque uxorem mórtuam :
Quopiam hínc iturust ípsus in Seleúciam,
Mihi cónmendavit vírginem gnatám suam
Et rém suam omnem et illúm corrump̄tum fílium.
Haec, sí mi inimicus ésset, crēdo, haut crēderet. 115
ME. Quid tu ? ádulescentem quém esse corruptum
vides,

Qui túae mandatus ést fidē et fidúciae,
Quin éum restituis ? quín ad frugem cónrigis ?
Ei rei óperam dare te fúerat aliquanto aéquius,
Siquí probiorem facere posses, nón uti 120
In eándem tute accéderes infamiam
Malúmque ut ejus cùm tuo miscerés malo.
CA. Quid féci ? ME. Quod homo néquam. CA.
Non istúc meumst.

ME. Emístin de adulescénte hasce aedis ? quid ta-
ces ?
Ubi núnctute habitas. CA. Émi atque argentúm
dedi, 125
Minás quadraginta, ádulescenti ipsi in manum.

ME. Dedísti argento? CA. Fáctum, neque factí
piget.
ME. Edepól fidē adulescentem mandatúm malae :
Dedistíne hoc facto ei gládium qui se occíderet ? 129
Quid sécus est aut quid interest, dare tē in manus
Argéntum amanti homini ádulescenti, animi inpoti,
Qui exaedificaret suam inchoatam ignáviam ?

CA. Non égo illi argentum rédderem? ME. Non
rédderes

Neque de fillo quicquam néque emeres néque vén-
deres

Nec quí deterior ésset faceres cópiam. 135

Incónciasti ne éum qui mandatúst tibi?

Ille quí mandavit eum éxturbavisti aéribus?

Edepól mandatum púlcre et curatúm probe.

Credę huic tutelam: sūam rem melius gésserit.

CA. Subigís maledictis mé tuis, Megarónides, 140

Novó modo adeo ut quód meae concréditumst

Tacitúrnitati clám, fide et fidúciae,

Ne enúntiarem quoíquam neu facerém palam,

Ut míhi necesse sít jam id tibi concrédere.

ME. Mihi quód credideris, súmes ubi posíyeris. 145

CA. Circúmspicedum te, néquis adsit árbiter

Nobís, et quaeso idéntidem circúmspicie.

ME. Auscúltque siquid dicas. CA. Si taceás, loquar.

Quoniam hinc profectust íre peregre Chármides,

Thensaúrum demonstrávit mihi in hisce aéribus, 150

Hic ín conclavi quódam. Set circúmspicie.

ME. Nemóst. (CA. Nummorum Phílippeum ad tria
mília.)

Id sólus solum pér amicitiam et pér fidem

Flens me ópsecravit sūo ne gnato créderem 154

Neu quoíquam, unde ad eum id pósset permanáscere.

Nunc si ille huc salvos révenit, reddam sūum sibi:

Siquíd eo fuerit, cérite illius filiae

Quae míhi mandatast hábeo dotem ei únde dem,

Ut eam ín se dignam cónditionem cónlocem.

ME. Pro di ínmortales, vérbis paucis quám cito 160

Aliúm fecisti me: álius ad te vénéreram.

Set ut óccepisti, pérge porro próloqui.

CA. Quid tibi ego dicam? qui illius sapiéntiam

Et mēam fidélitatēt et celata ómnia

Paenè ille ignavos fūnditus pessum dedit. 165
 ME. Quidum? CA. Quia, ruri dum sum ego unos
 sex dies,
 Me apsente atque insciente, inconsultu meo,
 Aedis venalis hásce inscribit litéris.
 ME. Adésurivit et inhiavit ácrius
 Lopus: ópservavit dum dormitarét canes: 170
 Gregem únivorsum vóluit totum avórtere.
 CA. Fecisset edepol, ni haec praeſensissét canes.
 Set nunc rogare hoc égo vicissim té volo:
 Quid fuit officium mēum(me faceré? fāc sciam:
 Utrum índicare me ēi thensaurum aequōm fuit, 175
 Advórsum quam ejus me ópsecravissét pater?
 An ego álium dominum páterer fieri hisce aéribus?
 Qui emísset, ejus éssetne ea pecúnia?
 Emi égomet potius aédis: argentum dedi
 Thensaúri causa, ut salvom amico tráderem. 180
 Neque ádeo hasce emi míhi neque usuraé meae:
 Illí redemi rúsum, a me argentum dedi.
 Haec súnt, si recte seú pervorse fácta sunt,
 Quae ego mé fecisse cónfiteor, Megarónides.
 En mēa malefacta, én meam avaritiám tibi. 185
 Hascin mi propter rés malas famás ferunt?
 ME. Pausá: vicisti cástigatorém tuum.
 Occlústi linguam: nihil est quod respóndeam.
 CA. Nunc égo te quaeso ut me ópera et consiliō
 juves
 Conmúnicesque hanc mécum meam provínciam, 190
 ME. Pollíceor operam. CA. Ergo ubi eris paulo
 póst? ME. Domi:
 Numquid vis? CA. Cures túam fidem. ME. Fit
 século:
 Set quid ais? CA. Quid vis? ME. Úbi nunc adu-
 lescens habet?
 CA. Postículum hoc recépit, quom aedis vénidit.

ME. Istúc volebam scíre: i sane núnctam. 195

Set quíd ais, quid nunc vírgo? nempe aput tést?

CA. Itast,

Juxtáque eam curo cùm mea. ME. Recté facis.

CA. Numquíd prius quam abeo mé rogaturú's?

ME. Vale.

Nihil ést profecto stúltius neque stólidius

Neque méndacilocum néque adeo argutúm magis 200

Neque cónfidentilóquius neque perjúrius

Quam urbáni adsidui cíves, quos scurrás vocant.

Atque égomet me adeo cùm illis uña ibidém trahó:

Qui illórum verbis fálsis acceptór fui, 204

Qui omnía se simulant scíre neque quicquám sciunt.

Quod quísque in animo habét aut habiturúst, sciunt:

Sciúnt quid in aurem réx reginae díixerit:

Sciúnt quod Juno fábulat^tast cùm Jove:

Quae néque fuerunt néque sunt, tamen illí sciunt.

Falsóne an verò laudent, culpent quém velint, 210

Non flócc*i* faciunt, dám illut quod lubeát sciant.

Omnés mortales húnc aiebant Cáliclem

Indígnum civitáte ac sese vívere,

Bonís qui hunc adulescéntem evortisséti suis.

Ego de éorum verbis fámigeratorum ínsciens 215

Prostílui amicum cástigatum innóxiūm.

Quod si exquiratur úsque ab stirpe auctóritas,

Undē quíd auditum dícant: nisi id adpáreat,

Famígeratori rés sit cum damno ét malo;

Hoc íta si fiat, púplico fiát bono.

220

Paucí sint faxim qui sciant quod nésciunt,

Occlúsioremque hábeant stultiloquéntiam.



A C T U S I I.

LUSITELES.

Multás res simítu in meó corde vórsō,
Multum ín cogitándo dolórem indipíscor.
Egomét me coquo ét macero ét defetigo: 225
Magíster mihi éxercítór animus nūnc est.
Set hóc non liquét nec satís cogitátumst,
Utrám potius hárum mihi ártem expetéssam,
Utram aétati agúndae arbitrérm firmiórem:
Amórij me an réi opsequí pótius párit. 230
Utra ín parte plús sit volúptatis vítae

Ad aétatem agúndam.

De hac ré mihi satis haú liquet: nisi hóc sic faciam,
opñnor,
Ut utrámque rem semul éputem, judéx sim reusque
ad êám rem.

Sic faciam: sic placet. Ómnium prínum 235
Amoris artis éloquar, quemnam ád modum se expé-
diant.

Númquam amór quemquám nisi cupidum póstulat se
hominem ín plagas

Cónicere: eós petit, éos sectatur, súbdole ab re cón-
sulit:

Blandíloquentulust, harpagó, mendax, cùppes,
Despóliator, látebricolarum hóminum corrúmptor,
Celátum indagátor. 241

Nám qui habéti quod amát quom extemplo sáviis per-
cúlsus est,

Ílico rés foras lábitur, líquitur.

"Dá mihi hoc, mél meum, sí me amas, si aúdes." 20-4

Íbi ille cúcúlus: "O océlle mi, fíat: 245

Et istuc et si amplius vís dari dábitur."

Íbi illa pendentém ferit. 20-2

Jam amplius orat: nón satis

Id est mali, ni etiam ampliust, 249

Quód bibit, quód comedet, quód facit súmpti. 20-4

Nóx datur: dúcitur fámlia tóta,

Véstiplina, unctor, aúri custos, flábelliferae, sándalige- 208
rulae,

Cántrices, cistéllatrices, núnctii, renúnctii, 253 20-2

Raptóres panis ét peni. Fit ípse, dum illis cómis est, 20-8

Amátor inóps. Haec quom agó cum meo ánimo 20-4

Et récolo, ubi qui egét, quam pretí sit paixi,
ápage

Amór, non placés, te nil útor. 20-2-3

Quamquam illut dulcest, ésse et bibere, amór amari 20-8
dát tamen

Quod aégressus satis: fugít forum, 260 20-2

Fugát tuos cognátos, fugát temet á tuo 20-4

Contútus: neque éum sibi volúnt dici amícum.

Mílle modis amor ignorandust, prócul abdendust, ap- 208
stinentust:

Nám qui in amorem praécipitavit, péríit quasi de sáxo
saliat. 265

Apágē sis amór: (tuas tibi res habéto.) 20-2-4

Ámor, anicús mihi né fuas úmquam: 20-4

Sunt tamen quós nimis míseros maleque hábeas,

Quós tibi obnóxios fácile fecísti.

Cécta res ést ad frugem ádplicare ánimum: 270

Quámquam ibi grándis animó labos cápitur:

Bôni sibi haec expetunt, rém, fidem et honórem,

Glóriam et grátiam: hóc probis prétiumst.

Éo mihi mágis lubet cùm probis véris

Pótius quam cum ínprobis vívere vanídiciis. 275

PHILTO. LUSITELES.

PH. Quo filiē homo fôras se penetrávit ex aéribus? 204

LU. Pater, ádsum: imperá quidvis, néque erit 214
mora ín me .

Nec látebrose me áps tuo conspéctu occultábo.

PH. Féceris pár tuis fáctis id céteris 224

Párque pietáti, tuum sí patrem péreoles. 280

Nólo ego cum ínprobis té viris, gnáte mi, [éxequi.

Néque ín via neque ín foro malum fílum sermonem 238
Nóvi ego hoc saéculum, móribus quíbus sjet: 244

Málus bonum málum esse volt, símilis ut sít sui:

Turbánt, miscent morés malí, rapáx, avarus, ínvidus: 248

Sacrúm profanum, púplicum privátum habent, hiúlca
gens. 286

Haéc ego doleo, haec súnt quae excruciant, haéc diés 258
noctísque canto

Tíbl uti caveas. Quód manu nequeunt tángere, 268
tantum fíus habent

Quód manus apstíneant: cetera hárpagá trahe,
fúge, late.

Lácrumas haec mihi, quom video, elíciunt, quia
ego ad hóc genus 290

Hóminum perdurávi. (Quin me ad plúris penetraví
prius?)

Nam hí mores majórum laudant, eosdem lutítant
quós conlaudent.

Hís ego de ártibus grátiam fácio, 274

Né colás, ne ínbuas eis tuum ingénium.

Méo modo et móribus vívito antíquis: 295

Quae égo tibi praécipio, ea mémineris fácto.

Níl ego istós moror faéceos móres,

Túrbidos, quíbus boni dédecorant sése.

Haéc tibi sí capessés mea impéria,

Múlta bona in péctore praeccépta consídent. 300

LU. Sémper ego usque ad hanc aetatem ab ineunti adulescētia

Tūis servivi sérvitutem impériis praeceptis, pater.

Pro íngeno ego me līberum esse rātus sum, pro impe-
riō tuo

Méum animūm tibi sérvitutem sérvire aequom cénsui.

PH. Quí homo cum animo inde ab ineunti aetate de-
pugnat suo,

305

Útrum itāne esse mávelit ut eum ánimus aequom cén-
seat,

Án itā potius út parentes éum esse et cognati velint:

Si ánimus hominem pépulit, actumst, ánimo servit, nón
sibi:

Sín ipse animum pépulit, vivit, vīctor victorūm cluet.

Tú si animum vicisti potius quam' ánimus te, 'st quod
gaúdeas.

310

Qui ánimum vincunt, quám quos animus, sémper pro-
biorés client.

Nímio satiust út opus est itā esse quam' ut animo lubet.

LU. Istaec ego mi sémper habui aetati integumentum
meae,

Né penetrarem me úsquam, ubi esset dámni conciliá-
bulum,

Né noctu irem obámbulatum neú suum adimerem, ál-
teri.

Ne aégritudiném, pater, tibi párerem, parsi sédulo:

316

Sárta tecta, túa praecepta usque hábui mea modéstia.

PH. Éxprobras bene quód fecisti? tibi fecisti, nón
mihi:

Míhi quidem aetas áctast ferme, túa istuc refert máx-
ume.

Bénéfacta benefactis aliis pértegito, ne pérpluant:

320

Ís probust, quem paénitet quam próbus sit et frugí
bonae.

Qui ípsus sibi satís placet, nec próbus est nec frugí
bonae:

Qui ípsus se contémpnit, in eost índoles indústriae.

LU. Ób eam rem haec, pater, autumavi, quia res quae-damst quám volo

Égo me aps te exoráre. PH. Quid id est? dáre jam veniam géstio. 325

LU. Ádulescenti hinc génere summo, amíco atque ae-quálí meo,

Mínus qui caute et cōgitate st̄am rem tractavít, pater,
Béne volo illi fācere ego, nisi tú nevis. PH. Nempe dé tuo?

LU. Dé meo: nam quód tuumst meúmst, omne autem mēum tuumst.

PH. Quíd is? egetne? LU. Egét. PH. Habuitne rem? LU. Hábuit. PH. Qui eam pérdidit?

Púplicisne adfínis fuit an máritumis negótiis? 331
Mércaturamne án venalis hábuit, ubi rem pérdidit?

LU. Nihil istorum. PH. Quíd igitur? LU. Per cómitatem edepól, pater:

Praéterea aliquantum ánni causa in déliciis dispér-didit. 334

PH. Édepol hominem praédicatum firme et familiáriter,
Quí quidem nusquam pér virtutem rém confregit átque eget.

Nil moror eum tibi esse amicum cum ejus modi virtú-tibus.

LU. Quia sine omni málitiast, toleráre egestatem ejus volo.

PH. Dé mendico málē meretur qui éi dat quod edit aut bibat:

Nam ét illut quod dat pérdit et illi pródit vitam ad míseriam. 340

Nón eo haec dico, quin quae tu vis égo velim et faciám lubens:

Sét ego hoc verbum quqm illi quoidam dico, praemon-stró tibi,

Út ita tē aliorūm miserescat, né tīs alios mísereat.

LU. Déserere illum et déjuvare in rébus advorsis pu-
det.

PH. Pól pudere quám pigere praéstat totidem litéris.

LU. Édepol deum virtúte dicā, páter, et majorum ét
tua

346

Múlta bona bene párta habemus: bénē si amico féce-
ris,

Né pīgeat fecīsse: ut potius púdeat, si non fēceris.

PH. Dé magnis divítiis siquid démas, plus fit án minus?

LU. Mínus, pater: set cívi inmōeni scín quid cantarí
solet?

350

“Quód habes ne habeás et nunc quod nón habes] habeás
velim,

Quándo quidem nec tibi bene esse pótē pati neque ál-
teri.”

PH. Scío equidem istuc íta solere fieri: verum, gnáte
mj,

Ís est inmōenīs, quoí nihil est qui múnus fungatúr
suum.

LU. Dêum virtute habémus et qui nósmet utamur, pa-
ter,

355

Et aliis qui cómitati símus benevoléntibus.

PH. Nón edepol tibi pérnegare póssum quicquam
quód velis:

Quoí tu egestatém tolerare vís? loquere audactér patri.

LU. Lésbonico hinc ádulescenti, Chármidai filio,
Qui filic habitat. PH. Quín comedit quód fuit, quod
nón fuit?

360

LU. Ne éxprobra, patér: multa homini evéniunt quae
volt, quaé nevolt.

PH. Méntire edepol, gnáte, atque id nunc fácis haūt
consuetudine.

Nám sapiens quidém pol ipsus fíngit fortunám sibi:
Éo non multa quaé nevolt evéniunt, nisi fictór malust.

LU. Múltæst operaे opus fictura, quí se fectorém pro-
 bum 365
 Vítæ agundæ esse éxpetit: set hic ad modum adulæ-
 céntulust.
 PH. Nón aetate, vérum ingenio apíscitur sapiéntia.
 Sápienti aetas cóndimentum, sápiens aetati cibust.
 Ágedum eloquere, quid dare illi nunc vis? LU. Nil
 quicquám, pater: 369
 Tú modo né me próhibeas accípere, siquid dét mihi.
 PH. Án eo egestatem éi tolerabis, síquid ab illo accé-
 peris?
 LU. Éo, pater. PH. Pol istam volo me rationem
 edoceás. LU. Licet.
 Scín tu illum quo génere gnatus sít? PH. Scio, ad-
 primé probó.
 LU. Sóror illist adúlta virgo grándis: eam cupió, pa-
 ter,
 Dúcere uxorém sine dote. PH. Síne dote autem uxó-
 rem? LU. Ita, 375
 Túa re salva: hoc pácto ab illo súmmam inibis grátiam,
 Néque commodius úllo pacto ei póteris auxiliárier.
 PH. Égone indotatám te uxorem ut pátiar? LU. Pa-
 tiundúmst, pater:
 Ét eo pacto addíderis nostraræ lépidam famam fámliae.
 PH. Múlta ego possum dícta docta et quámvis facundé
 loqui: 380
 Hístoriam veterem átque antiquam haec méa senectus
 sustinet.
 Vérum ego quando te ét amicitiam et grátiam in nos-
 trám domum
 Vídeo adlicere, etsi ádvorsatus tibi fui, iſtac júdico: 385
 Tibi permittam, pósce, duce. LU. Dí te servassínt
 mihi:
 Sét ad istam adde grátiam unum. PH. Quíd id est
 autem unum? LU. Éloquar: 385

Túte ad eum adeas, túte concilieas, túte poscas. PH.

Eccere.

LU. Nímio citius tránsiges: firmum ómne erit quod tu égeris.

Grávius tuum erit únum verbum ad éam rem quam centúm mea.

PH. Écce autem in benígnitate hac répperi negótium: Dábitur opera. LU. Lépidus vivis. Haéc sunt aedes, híc habet: 390

Lésbonicost nómen. Age rem cúra: ego te opperiár domi.

PH. Non óptuma haec sunt néque ut ego aequom cénseo:

Verúm meliora sunt quam quae deterruma.

Set hoc únum consolátur me atque animúm meum,

Quia quí nil aliut nisi quod sibi solí placet 395

Consúlit advorsum fílium, nugás agit:

Fit míser ex animo, fáctius nihiló facit.

Suaé senectae is ácriorem hiémém parat,

Quom illam íportúnam témpestatem cónciet.

Set áperiuntur aédes quo ibam: cómmodum 400

Ipse éxit Lesbonicus cum servó foras.

LESBONICUS. STASIMUS. PHILTO.

LE. Minus quíndecim diés sunt, quom pro hisce aédi-bus

Minás quadraginta ácepisti a Cállicle:

Estne hóc quod dico, Stásime? ST. Quom consídero, Meminísse videor fíeri. LE. Quid factúmst eo? 405

ST. Coméssum, expotum, exúnctum, elutum in bálineis:

Piscátor, pistor ápstulit, lanií, coqui,

Holítores, miropolae, aúcupes: confít cito:

Non hércle minus evórsi sunt nummí cito,
Quam sí formicis tu óbicias papáverem. 410

LE. Minus hércle in istis rébus sumptumst séx minis. 422
ST. Quid, quód dedisti scórtis? LE. Ibidem uná traho.
ST. Quod égo defraudavi? LE. Hém, istaec ratio
máxumast.

ST. Non tíbi illut adparére, si sumás, potest,
Nisi tu ínmortale rére esse argentúm tibi. 415

Sero átque stulte, príus quod cautum opórtuit,
Postquám comedit rém, post rationém putat.

LE. Nequáquam argenti rálio comparét tamen.
ST. Ratió quidem hercle adparéret: argentum *oīχεται*.
Minás quadraginta accepstine a Cállicle 420
Et ille aédis mancúpicio áps te accepit? LE. Ád modum.

PH. Pol opíno adfinis nóstter aedis vénididit.
Patér quom peregre véniet, in portást locus:
Nisi fórte in ventrem filio conrépserit.

ST. Trapezítæ mille dráchumarum, olim Olúmpicho
Quas dé ratione débusti, rédditae, 426
Pro spónsione núper quam tu exáctus es.

LE. Nempe quás spopondi? ST. Immó “quas depen-
di” ínquito 427

Pro illo ádulescente, quém tu esse aibas dívitem.
LE. Factum. ST. Ut quidem illut périerit. LE. Fac-
tum fid quoquest: 429

Nam núnc eum vidi míserum et me ejus míseritumst.

ST. Miserét te aliorum, túi nec miseret néc pudet.

PH. Tempúst adeundi. LE. Éstne hic Philto qui ád-
venit?

Is hérclest ipsus. ST. Édepol nc ego istúm velim
Meum fíeri servom cùm suo pecúlio.

PH. Erum átque servom plúrumum Philtó jubet 435
Salvére, Lesbonícum et Stasimum. LE. Dí duint
Tibi, Philto, quaequomque óptes. Quid agit fílius?

PH. Bene vólt tibi. LE. Edepol mútuom mecúm facit.

ST. Néquam illut verbumst "béné volt," nisi qui béne facit.

Ego quóque volo esse líber: nequiquám volo. 440

Hic póstulet frugi ésse: nugas póstulet.

PH. Meus gnátus me ad te mísit, inter te átque nos Adfínitatem ut cónciliarem et grátiam.

Tuam vólt sororem dúcere uxorem: ét mihi

Senténtia eademst ét volo. LE. Hau noscó tuum: 445
Bonís tuis rebus méas res inridés malas.

PH. Homo égo sum, tu homo's: íta me amabit Júppiter,

Neque té derisum véni neque dignum puto.

Verum hóc quod dixi méus me oravit filius,

Ut túam sororem pósicerem uxorém sibi. 450

LE. Mearum me rerum nónisse aequomst órdinem.

Cum vóstris nostra nón est aequa fáctio:

Adfínitatem vóbis aliam quaérite.

ST. Satín tu's sanus ménatis aut animí tui,

Qui cónditionem hanc répudies? nam illum tibi 455

Ferentárium esse amícum inventum intéllego.

LE. Abin hinc, dierecte? ST. Si hércle ire occupiám, votes.

LE. Nisi me áliut quid vis, Phílto, respondí tibi.

PH. Benígiorem, Lésbonice, té mihi,

Quam núc experior ésse, confidó fore: 460

Nam et stúlte facere et stúlte fabulárier,

Utrumque, Lesbonice, in aetate haú bonumst.

ST. Verum hércle hic dicit. LE. Óculum ego ecfodiám tibi,

Si vérbum addideris. ST. Hércle qui dicám tamen:

Nam sí sic non licébit, luscus díxero. 465

PH. Ita núc tu dicis nón esse aequiperabilis

Vóstrás cum nostris fáctiones átque opes?

LE. Dicó. PH. Quid ? nunc si in aédem ad cénam vénéreris

Atque íbi opulentus tibi pár forte obvénérerit :

Adpósita cena sít, popularem quám vocant : 470

Si illí congestae sín̄t epulae a cluéntibus,

Siquíd tibi placeat quód illi congestúm siet,

Edísne an incenáta cum opulento áccubēs ?

LE. Edím, nisi si ille vótet. ST. At pol ego, etsí votet,
Edim átque ambabus mális expletís vorem 475

Et quód illi placeat, praéripiam potíssumum :

Neque illí concedam quíquam de vitá mea.

Verécundari néminem apud mensám decet :

Nam ibi dé divinis átque humanis cérritur.

PH. Rem fábulare. ST. Nón dolo dicám tibi : 480

Decédam ego illi dé via, de sémita,

De honóre populi : vérum quod ad ventrem áttinet,

Non hérkle hoc longe, nísi me pugnis vícerit.

Cena hác anno_nast síne sacris heréditas.

PH. Sempér tu facito, Lésbonice, hoc cágites, 485

Id óptumum esse túte uti sis óptimus :

Si id néqueas, saltem ut óptumis sis próximus.

Nunc cónditionem hanc, quam égo fero et quam aps té peto,

Dare átque accipere, Lésbonice, té volo.

Dí dívites sunt, deos decent opuléntiae 490

Et fáctiones : vérum nos homúnculi

Scintíllula animae, quám quom extemplo emísimus,

Aequó mendicus átque ille opulentíssimus

Censétur censu ad Acheruntem mórtuos.

ST. Au,

Mirúm quin tu illo técum divitiás feras : 495

Ubi mórtuos sis, íta sis ut nomén cluet.

PH. Nunc út scias hic fáctiones átque opes

Non ésse neque nos túam neglegere grátiam :

Sine dóte posso túam sororem filio. 499

1372. Quae r̄és bene vortat. Hābeon pactam? quid taces?
 ST. Pro di f̄nmortales, cōditionem quōjus modi.
 PH. Quin fābulare "dī bene vortant: spóndeo?"
 ST. Eheū ubi usus n̄il erat dicto, "spóndeo"
 Dicēbat: nunc hic, quom ópus est, non quit dícere.
 LE. Quom adfinitate vōstra me arbitrāmini 505
 Dignum, hābeo vobis, Philtō, magnam grātiam.
 Set si haēc res graviter cēcidit stultitiā mea,
 Philtō, 'st ager sub úrbe nobis: êum dabo
 Dotém sorori: nám is de divitiis meis
 Solús superfit praéter vitam rélicuos. 510
 PH. Profecto dotem n̄il moror. LE. Certūmst dare.
 ST. Nostrámne, ere, vis nutrīcem, quae nos éducat,
 Abalienare a nōbis? cave sis féceris:
 Quid edēmus nosmet póstea? LE. Etiam tú taces?
 Tibi egón rationem réddam? ST. Plane pérīimus, 515
 ≠ Nisi quid ego conminiscor. Philto, té volo.
 PH. Siquid vis, Stasime. ST. Huc cóncede aliquan-
 tum. PH. Licet.
556. ST. Arcáno tibi ego hoc dico, ne ille ex té sciat
 Neve álius quisquam. PH. Crēde audacter quídlubet.
 ST. Per dēos atque homines dico, ne tu illūnc agrum
 Tuum síris umquam fieri neque gnatí tui: 521
 Ei rei árgumenta dícam. PH. Audire edepól lubet.
 ST. Primum ómnium olim térra quom proscínditur,
 In quínceto quoque súlco moriuntur boves.
 PH. Apage. ST. Ácheruntis óstium in nostróst agro.
 Tum vínū prius quam cóctumst pendet pútidum. 526
 LE. Consuádet homini, crēdo. Etsi sceléstus est,
 At mi infidelis nón est. ST. Audi cétera.
 Post fid, frumenti quom álibi messis máxumast,
 Tribus tántis illi mínus redit quam opseveris. 530
 PH. Hem,
 Istic oportet ópseri morés malos,
 Si in ópserendo póssint interfieri.

ST. Neque umquam quisquamst, quójus ille agér fuit,
 Quin péssume ei res vórterit. Quorúm fuit,
 Alii exulatum abiérunt, alii emórtui, 535
 Alii se suspendére. En, nunc hic quójus est
 Ut ad íncitast redáctus. PH. Apagc a me ístum
 agrum.

ST. Magis ápage dicas, si ómnia ex me audíveris.
 Nam fúlguritae súnt ibi alternae árbores :
 Sués moriuntur ángina acri acérrume : 540
 Ovés scabrae sunt, tám glabrae, en, quam haec ést
 manus.

Tum autém Syrorum, génum quod patientíssumumst
 Hominúm, nemo extat qui fbi sex mensis víxerit :
 Ita cúncti solsticiáli morbo décidunt.

PH. Credo égo istuc, Stasime, ita ésse : set Campáns
 genus 545

Multó Surorum janá antidít patiéntiam.

Set istést ager profécto, ut te audiví loqui,
 Malós in quem omnis púplice mittí decet.
 Sicút fortunatórum memorant ínsulas,
 Quo cúncti qui aetatem égerint casté suam 550

Convéniant : contra istúc detrudi máleficos
 Aequóm videtur, quí quidem istius sít modi.

ST. Hospítiumst calamitátis : quid verbís opust ?

Quamví malam rem quaéras, illic réperias.

PH. At tu hérkle et illi et álibi. ST. Cave sis díixeris
 Me tibi dixisse hoc. PH. Díxti tu arcañó satis. 556

ST. Quin híc quidem cupit illum áb se abalienárier,
 Siquém reperire pôssit, os quoqú súblinat. [quidem.

PH. Meus quídem hercle numquam fiet. ST. Si sapiés
 Lepide hérkle de agro ego húnc senem detérrui : 560
 Nam quí vivamus níhil est, si illum amíserit.

PH. Redeo ád te, Lesboníce. LE. Dic sodés mihi,
 Quid hic ést locutus técum ? PH. Quid censés ? ho-
 most :

Volt fieri liber, vérum quod det nón habet.

LE. Et égo esse locuples, vérum nequiquám volo. 565

ST. Licitúmst, si velles: núc, quom nihil est, nón licet.

LE. Quid técum, Stasime? ST. De ístoc quod dixtí modo:

Si anté voluisses, ésses: nunc seró cupis.

PH. De dóte mecum cónveniri níl potis:

Quod tibi lubet, tute ágito cum gnató meo. 570

Nunc tūam sororem filio poscó meo:

Quae rés bene vortat. Quíd nunc? etiam cónsulis?

LE. Quid istic? quando ita vis, dí bene vortant: spóndeo.

PH. Numquam édepol quoiquam tam éxpectatus fílius Natúst, quamst illut "spóndeo" natúm mihi. 575

ST. Di fórtunabunt vóstra consilia. PH. Íd volo.

I hac, Lésbonice, mécum, ut coram núptiis

Dies cónstituatur: éadam haec confirmábimus.

LE. Set, Stásime, abi huc ad mémor sororem ad Cálli-clem:

Dic hóc negoti quó modo actumst. ST. Íbitur. 580

LE. Et grátulator mémor sorori. ST. Seflicet.

LE. Dic Cállicli med út conveniat.... ST. Tu í modo.

LE. De dóte ut videat quíd factó opus sit. ST. Í modo.

LE. Nam cértumst sine dote haú dare. ST. Quin tu í modo.

LE. Neque ením illi damno umquam ésse patiar. . . ST. Ábi modo. 585

LE. Meam nélegentiam. ST. Í modo. LE. Nulló modo.

Aequóm videtur quín quod peccarim. . . ST. Í modo.

LE. Potíssum mihi id ópsit. ST. I modo. DE. O pater,

Enúmquam aspiciam te? ST. Í modo, i modo, í modo.

LE. Eo: tu ístuc cura quód te jussi: ego jam híc ero.

ST. Tandem ímpetravi abíret. Di, yostrám fidem, 591

Edepol re_gesta péssume gestám probe,
 Si quídem ager nobis salvos est : etsi(ád modum)
 In ámbiguo etiam nunc est quid ea ré fuat.
 Set si alienatur, áctumst de colló meo : 595
 Gestandust peregre clúpeus, galea, sárcina.
 Ecfúgiet ex urbe, ubi erunt factae nuptiae :
 Ibít statim aliquo in máxumam malám crucem
 Latrócinatum, aut ín Asiam aut in Cíliciam.
 Ibo húc quo mi imperátumst, etsi odi hanc domum, 600
 Postquam exturbavit híc nos nostris aéribus.

L. 157





A C T U S I I I .

CALLICLES. STASIMUS.

CA. Quó modo tu istuc, Stásime, dixti ? ST. Nóstrum
erilem fílium.

Lésbonicum súam sororem déspopondisse : hóç modo.

CA. Quoí homini despóndit ? ST. Lusitelí, Philtonis
filio,

Síne dote. CA. Sine dóte ille illam in tántas divitiás
dabit ? 605

Nón credibile dícis. ST. At tute édepol nullus cré-
duas :

Si hóç non credis, égo credidero. . . CA. Quíd ? ST.
Me nihilí péndere.

CA. Quám dudum istuc aút ubi actumst ? ST. Ílico,
hic ante óstium :

Támmodo, inquit Praénestinus. CA. Tántone in re
pérdita

Quam ín re salva Lésbonicus faktus est frugálior ? 610

ST. Átque quidem ip̄sus últero venit Phílto oratūm
fílio.

CA. Flágitium quidem hércle fiet, nísi dos dabitur vír-
gini.

Póstremo edepol égo istanc ad me rem áttinere intél-
lego :

Ibo ad meum castígatorem atque áb eo consiliúm pe-
tam.

ST. Própemodum quid illíc festinet séntio et subolét
mihi : 615

Út agro evortat Lésbonicum, quándo evortit aéribus.

Ó ere Charmidés, quom apsentí hic túa rés distrahitúr
tibi,

Útinam te redísse salvom vídeam, ut inimicós tuos
Úlciscare et míhi, ut erga te fui ét sum, referas grá-
tiam.

Nímium difficilést reperiri amícum ita ut nomén cluet,
Quoí tuam quom rém credideris, síne omni cura dór-
mias. 621

Sét generum nostrum íre ecclíllum vídeo cum adfíní
suo.

Néscio quid non satis inter eos cónvenit: celerí gradu
Súnt uterque: illé reprehendit húnc priorem pállio:
Haút ineuscheme ástiterunt. Húc aliquantum apscés-
sero: 625

Ést lubido orátionem audíre duorum adfínium.

LUSITELES. LESBONICUS. STASIMUS.

LU. Sta ílico: noli ávorsari néque te occultassís mihi.

LE. Pótin ut me ire quo profectus súm sinas? LU.
Si in rém tuam,

Lésbonice, essé videatur, glóriæ aut famaé, sinam.

LE. Quód est facillumúm facis. LU. Quid id ést? LE.
Amico injúriam. 630

LU. Néque meumst neque fáceré didici. LE. Indóctus
quam docté facis.

Quid faceres, siquis docuisset te út sic odio essés mihi?
Quí mihi bene quom símulas facere, mále facis, male
cónsulis.

LU. Égone? LE. Tu ne. LU. Quid male facio? LE.
Quód ego nollo id quóm facis.

LU. Túae rei bene consúlere cupio. LE. Tún mi's me-
lior quam égo mihi? 635

Sát sapio, satis ín rem quae sint méam ego conspició
mihi.

LU. Án id est sapere, ut qui beneficium a bénivolente
républies?

LE. Núllum beneficium ésse duco id, quóm quoi facias
nón placet.

Scío ego et sentio ípse quid agam néque mens offició
migrat

Néc tuis depéllar dictis quín rumori sérviam. 640

LU. Quid ais? nam retinéri nequeo quín dicam ea quae
prómeres:

Ítan tandem hanc majóres famam trádiderunt tibi tui,

Út virtute eorum ánteperta pér flagitium pérderes

Átque honori pósterorum túorum ut vindicta fieres?

Tibi paterque avósque facilem fécit et planám viam 645

Ád quaerundum honórem: tu fecísti ut difficilis foret,

Cúlpa maxume ét desidia túisque stultis móribus.

Praêoptavisti amórem tuum uti vŕtuti praepóneres:
Núnc te hoc pacto crédis posse optégere errata? aha,
nón itast.

Cápe sis virtutem ánimo et corde expélle desidiám tuo.

Ín foro operam amícis da, ne in lécto amicae, ut sólitus
es. 651

Átque istum ego agrum tibi relinquí ób eam rem enixe
éxpeto,

Út tibi sit qui té conrigere pôssis: ne omnino ínopiam
Cíves objectáre possint tibi, quos tu inimicós habes.

LE. Ómnia ego istaec quaé tu dixti scío, vel exigná-
vero: 655

Út rem patriam et glóriam majórum foedarím meum.

Scibam ut esse mé deceret, fáceré non quibám miser:

Íta vi Veneris víngtus, otio áptus in fraudem íncidi:

Et tibi nunc proinde út mereris hábeo summam grá-
tiam.

LU. Át operam períre meam sic ét te haec corde spér-
nere, 660

Pérpeti nequeó : semul me párum pudere té piget.
 Ét postremo, nísi me auscultas átque hoc ut dicó facis,
 Túte pone té latebis facile, ne inveniát te honos :
 Ín oculto jacébis, quom te máxume clarum voles.
Pérnovi equidem, Lésbonice, ingénium tuum ingenuom
 ád modum : 665

Scio te sponte nón tuapte errásse, set amorém tibi
 Péctus opscurásse : atque ipse amoris teneo omnís vias.
 Itast amor, ballista ut jacitur: níl sic celerest néque
 volat :

Átque is mores hóminum moros ét morosos éfcit.
 Mínus placet quod cónsuadetur : quód dissuadetur pla-
 cet. 670

Quom ínopiast, cupiás : quando ejus cópiast, tum nón
 velis.

Ílle qui aspellit, ís conpellit : ille qui consuadét, votat.
 Ínsanumst malum té in hospitium dévorti ad Cupídi-
 nem.

Sét te moneo hoc étiam atque etiam, ut réputes quid
 facere éxpetas.

Si ístuc, ut conáre et facis indícum, tuum incendés
 genus : ^{al} ^{lo} 675
 Tum ígitur aquae erit tibi cupido, génus qui restinguás
 tuum.

Átqui si eris nánctus, proinde ut córde amantes súnt
 cati,

Né scintillam quídem relinques, génus qui conglicat
 tuum.

LE. Fácile inventust : (dábitur ignis, tam étsi ab inim-
 icó petas.)

Sét tu objurgans me á peccatis rápis deteriorem ín
 viam. 680

Méam sororem tibi dem suades síne dote. Aha, non
 cónvenit

Mé qui abusus tántam rem sum pátriam porro in dítiis

Ésse agrumque habére, egere illam autem, ut merito
me óderit.

Númquam erit aliénis gravis qui suis se concinnat le-
vem.

Sicut dixi faciam: nollo té jactari dūtius. 685

LU. Tánton meliust té sororis caúsa egestatem éxequi
Átque eum me agrum habére quam te, túa qui toleres
moenia?

LE. Nollo ego mihi te tam prospicere qui meam eges-
tatam leves,

Sét ut inops infamis ne sim: né mi hanc famam differ-
ant

Mé germanam mēam sororem in cóncubinatū tibi 690

Sic sine dote dédidisse mágis quam in matrimónium.

Quís me inprobior pérhibeatur ésse? haec famigeratio
Té honestet, me autem conlūtitet, sí sine dote duxeris.
Tibi sit emoluméntum honoris: mihi quod objectent
siet.

LU. Quid? te dictatōrem censes fōre, si aps te agrum
accéperim? 695

LE. Néque volo neque póstulo neque cénseo: verū
tamen

Is est honos hominí pudico mēminisse officiū suum.

LU. Scio equidem te animátus ut sis: vídeo, subolet,
séntio.

Íd agis ut, ubi adfinitatem intér nos nostram astrínx-
eris

Átque eum agrum dederis nec quicquam hic tibi sit
qui vitam colas, 700

Écfugias ex urbe inanis, prófugus patriam déseras,

Cógnatos, adfinitatem, amicos factis nuptiis.

Mea opera hinc protérritum te mēaque avaritia aútū-
ment:

Íd me commissūrum ut patiar fieri ne animum indúx-
eris.)

ST. Nón enim possum quín exclamem: euge, eúge, Lu-
sitelés, πάλιν. 705

.. Fácile palmam habés: hic victus: vicit tua comoédia.

.. Híc agit magis ex árgumento et vésus meliorés facit.

.. Étiam ob stultitiám tuam te túeris? multabó mina.

.. LE. Quí tibi interpellátio aut in cónsilium huc accés-
siost?

ST. Éodem pacto quo húc accessi apscéssero. LE. I
hac mecum domum, 710

Lúsiteles: ibi de ístis rebus plúra fabulábimur.

LU. Nihil ego in oculto ágere soleo: méus ut animust
éloquar:

.. Sí mihi tua sorór, ut ego aequom cénse, ita nuptum
datur

Síne dote neque tu hinc abituru's, quód erit meum id
erít tuum: 714

.. Sín aliter animátus es, (bene quód agas eveniát tibi:)
Égo amicus numquám tibi ero alio pácto: sic senten-
tiast.

ST. Ábiit hercle ille. Ecquid audis, Lúsiteles? ego té
volo.

Híc quoque hinc abiit. Stásime, restas sólus: quid
ego nunc agam

Nisi uti sarcinám constringam et clúpeum ad dorsum
adcómmodem, 719

Fúlmentas jubeám suppingi sóccis? non sistí potest.

Vídeo cäculam mílitarem mé futurum hau lóngius.

Átque aliquem ad regem in saginam quom érus se con-
jexít meus,

Crédo ad summos béllores ácrem—fugitorém fore,

Et capturum ibi spolia illum qui—méo ero advorsus
vénerit.

Égomet quom extemplo árcum et pharetram mi ét sa-
gittas súmpsero, 725

Cássidem in capút—dormibo plácide in tabernáculo.

Ád forum ibo: nūdīus sextus quoí talentum mūtuqm
Dēdi reposcam, ut hábeam mecum quód feram viáti-
cum.

MEGARONIDES. CALICLES.

ME. Ut míhi rem narras, Cállicles, nulló modo
Pote fíeri prosus quín dos detur vírgini. 730
CA. Namque hérkle honeste fíeri ferme nón potest
Ut eám perpetiar íre in matrimónium

a 617 + 900 Sine dóte, quom ejus rém penes me habeám domi.

* * * * * * * * * *
ME. * * * * * * * * * *

Paráta dos domíst: nisi expectáre vis
Ut eám sine dote fráter nuptum cónlocet: 735
Post ádeas tute Phítonem et dotém dare
Te ei dícás: facere id êjus ob amiciám patris.

Verum hóc ego vereor ne istaec pollicitatio

Te in crímen populo pónat atque infámiam.

Non témere dicant té benignum vírgini: 740

Datám tibi dotem ei quám dares ejus à patre:

Ex éa largiri te illi, neque ita ut sít data

Incólumem sistere illi, et detraxe aútument.

Nunc si ópperiri víis adventum Chármidi,

Perlóngumst: huic ducéndi interea apscésserit 745

Lubído: atqui ea condítio huic vel primáriast.

CA. Eadem ómnia istaec véniant in mentém mihi.

ME. Vide si hóc utibile mágis atque in rem députas:

Ipsum ádeas Lesbonícum edoctum ut rés se habet.

CA. Ut égo nunc adulescénti thensaurum índicem 750

Indómito, pleno amóris ac lascíviae?

Minumé, minume hercle véro: nam certó scio,

Locúm quoque illum omnem ubi situmst coméderit.

Quem fôdere metuo, sónitum ne ille exáudiat :
 Ne rem ípsam indaget, dótem dare si díixerim. 755

ME. Quo pácto ergo igitur clám dos depromí potest ?
 CA. Dum occásio ei rei réperiatur, ínterim
 Ab amíco alicunde mútuom argentúm rogem.
 ME. Potiū ést ab amico alicunde exorarí ? CA. Po-
 test. 759

ME. Gerraé : nē tu illut vérbum actuūm invéneris :
 " Mihí quidem hercle nón est quod dem mútuom."
 CA. Mallim hérkle ut verum dícant quam ut dent mú-
 tuom.

ME. Set víde consilium sí placet. CA. Quid cónsilist ?
 ME. Scitum, út ego opinor, cónsilium inuení. CA.
 Quid est ?

ME. Homo cónducatur jám aliquis quantum potis 765
 Ignóta facie, quaé non visitáta sit : ≠
 Is homo exornetur gráphice in peregrinúm modum,
 Quasi sít peregrinus. CA[Quíd is scit facere póstea ?
 ME. Mendáciolum aliquem esse hóminem oportet dé
 foro,

Falsídieum, confidéntem. CA. Quid tum póstea ? 770
 ME. Quasi ád adulescentem á patre ex Seleúcia
 Veniát, salutem ei núntiet verbís patris :
 Illúm bene gerere rem ét valere et vívere
 Et eúm redditurum actútum. Ferat epístulas

Duas : éas nos consignémus, quasi sint á patre. 775
 Illí det alteram, álteram dicát tibi
 Dare sése velle. CA. Pérge porro díccere.
 ME. Seque aúrum ferre vírgini dotem á patre
 Dicát patremque id jússisse aurum tibi dare.
 Tenés jam ? CA. Propemodo, átque ausculo pérlu-
 bens. 780

ME. Tum tu igitur dénum id ádulescenti aurúm da-
 bis,
 Ubi erít locata vírgo in matrimónium.

CA. Scite hérkle sanc. ME. Hoc, ubi thensaurum ec-
fóderis,

Suspítionem ab ádulescente amóveris.

Censébit aurum esse á patre adlatúm tibi: 785

Tu dé thensauro súmes. CA. Satis scite ét probe:

Quamquam hóc me aetatis súcophantari pudet.

Set epístulas quando ópsignatas ádferet,

Nonne árbitraris túm adulescentem ánuli

Paténi signum nónvisse?) ME. Etiam tú taces? 790

Sescéntae ad eam rem caúsa possunt cónligi:

Eum quem hábuit perdidit, álium post fecít novom.

Jam si ópsignatas nón feret, dici hóc potest

Aput pórtidores éas resignatás sibi

Inspéctasque esse. In hūjus modi negótio 795

Diém sermone tétere segnitiés merast:

Quamvís sermones póssunt longi téxier.

Abi ád thensaurum jám conféstim clánculum:

Servós, ancillas ámove: atqne audín? CA. Quid est?

ME. Uxórem quoque campse hanc rem uti celés
face: 800

Nam pól tacere númerum quicquamst quód queant.

Quid nún̄ stas? quin tu hinc te ámoves et té moves?

Aperi, deprome inde aúri ad hanc rem quód sat est:

Contínuo operta dénuo: set clánculum,

Sicút praecepi: cúnctos exturba aéribus. 805

CA. Ita fáciám. ME. At èním nimiris lóngō sermone
útimur:

Diém conficimus, quóm jam properatóst opus.

Nihil ést de signo quód vereare: mē yide.

Lepidást illa causa, ut cónmemoravi, dícere

Aput pórtidores ésse inspectas. Dénique

Diéi tempus nón vides? quid illúm putas

Natúra illa atque ingénio? Jam dudum ébri

* * * * *

Quiduís probare póterit: tum quod más

Adférre, non se pétere hinc dicet. CA. Jám sat est.
 ME. Ego sýcophantam jám conduco dé foro 815
 Epístulasque jám consignabó duas
 Eumque húc ad adulescéntem meditátum probe
 Mittam. CA. Éo ego ergo igitur íntro ad officiúm
 meum:
 Tu istúc age. ME. Actum réddam nugacíssume.



CA. Scite hércle sane. ME. Hoc, ubi thensaurum ec-
fóderis,

Suspitionem ab ádulescente amóveris.

Censébit aurum esse á patre adlatum tibi : 785

Tu dé thensauro súmes. CA. Satis scite ét probe :

Quamquam hóc me aetatis súcophantari pudet.

Set epístulas quando ópsignatas ádferet,

(Nonne árbitraris túm adulescentem ánuli

Paténi signum nónvisse ?) ME. Etiam tú taces ? 790

Sescéntae ad eam rem caúsa possunt cónligi :

Eum quem hábuit perdidit, álium post fecit novom.

Jam si ópsignatas nón feret, dici hóc potest

Aput pórtidores éas resignatás sibi

Inspéctasque esse. In hújus modi negótio 795

Diém sermone tére segnitiés merast :

Quamvís sermones póssunt longi téxier.

Abi ád thensaurum jám conféstim clánculum :

Servós, ancillas ámove : atque audín ? CA. Quid est ?

ME. Uxórem quoque campse hanc rem uti celés
face : 800

Nam pól tacere númerum quicquamst quód queant.

Quid núnca stas ? quin tu hinc te ámoves et té moves ?

Aperí, deprome inde aúri ad hanc rem quód sat est :

Contínuo operta dénuo : set clánculum,

Sicút praecipi : cúnctos exturba aéribus. 805

CA. Ita fáciam. ME. At èním nimis lóngo sermone
útimur :

Diém conficimus, quóm jam properatóst opus.

Nihil ést de signo quód vereare : mé vide.

Lepidást illa causa, ut cónmemoravi, dícere

Aput pórtidores ésse inspectas. Dénique 810

Diéi tempus nón vides ? quid illúm pütas

Natúra illa atque ingénio ? Jam dudum ébriust.

* * * * *

Quiduís probare pótterit : tum quod máximumst,

Adférre, non se pétere hinc dicet. CA. Jám sat est.
 ME. Ego sýcophantam jám conduco dé foro 815
 Epístulasque jám consignabó duas
 Eumque húc ad adulescéntem meditatúm probe
 Mittam. CA. Éo ego ergo igitur íntro ad officiúm
 meum:
 Tu istúc age. ME. Actum réddam nugacíssume.





A C T U S I V.

CHARMIDES.

Sálipotenti et múltipotenti Jóvis fratri et Nerei ét
Portamno 820
Láetus lubens laudés ago gratas grátisque habeo et
flúctibus salsis,
Quós penes mei fuit potestas, bônis meis quid foret ét
meae vitae,
Quóm suis me ex locis in patriam urbem úsque incolu-
mem réducem faciunt.
Átque tibi ego, Neptúne, ante alias dêos gratis ago at-
que hábeo summas.
Nám te omnes saevómqe severumque, ávidis moribús
conmemorant, 825
Spúrcuficum, inmanem, íntolerandum, vésanum: ego
contra ópera expertus.
Nám pol placidum te ét clementem eo usqué modo ut
volui usús sum in alto.
Átque hanc tuam apút hómines gloriam aúribus jam
accéperam ante:
Paúperibus te párcere solitum, dítis damnare átque do-
mare.
Ábi, laudo: scis órdine ut aequomst tráctare homines:
hóc dis dignumst: 830
Sémper mendicis modesti sínt. Secus nobilís apút
homines.
Fídus fuisti: infídum esse iterant. Nam ápsque foret
te, sát scio in alto
Dístraxissent dísque tulissent sástellites tui míserum
foede

Bónaque item omnia túna mecum pássim caeruleós per
campos :—

Ita jam quasi canés hau secus circúmstant navem
túrbine venti: 835

Ímbres fluctusque átque procellae infénsae fremere,
frángere malum,

Rúere antennas, scíndere vela :—nī pax propitiá foret
praesto.

Ápage a me sis : dēhinc jam certumst ótio dare me :
sátis partum habeo,

Quibus aerumnis déluctavi, filio dum divítias quaero.

Sét quis hic est qui in pláteam ingreditur cùm novo
ornatú specieque ? 840

Pól quamquam domi cúpio opperiar : quam híc rem
agat, semul ánimum advortam.



SYCOPHANTA. CHARMIDES.

SY. Huic ego die nomén Trinummo fácio : nam ego
operám meam

Tríbus nummis hodié locavi ad ártis nugatórias.

Ádvenio ex Seleúcia, Macédonia, Asia atque Árabia,
Quás ego neque oculís neque pedibus úmquam usur-
paví meis. 846

Víden egestas quíd negoti dát homini miseró male ?

Quía ego nunc subigór trium nummum caúsa ut has
epístulas

Dícam ab eo homine me ácepisse, quem égo qui sit
homo néscio

Néque novi neque natus necne is fúerit id solidé scio.
CH. Pól hic quidem fungío generest: cárpte se totum
tegit. 851

Íllurica faciés videtur hóminis: eo ornatu ádvenit.
SY. Ílle qui me condúxit, ubi condúxit, abduxít do-
mum:

Quaé voluit mihi díxit, docuit ét praemonstravít prius,
Quó modo quicque agerém. Nunc adeo síquid ego ad-
didero ámplius, 855

Éo conductor mélius de me nugas conciliáverit.

Ílle uti me exornávit, ita sum ornátus: argentum hóc
facit.

Ipse ornamenta á chorago haec súmpsit suo perfculo:
Núnc ego si potero órnamenti hóminem circumdúcere,
Dábo operam ut me ipsúm plane esse sycophantam
séntiat. 860

CH. Quó magis specto, mínu placet mi ea hóminis fa-
cies: míra sunt

Ni illic homost aut dórmítator aút sector zonárius.

Lóca contemplat, círcumspectat sése atque aedis nó-
scitat:

Crédo edepol quo móx furatum véniat speculatúr loca.
Mágis lubidost ópservare quíd agat: ei rei operám
dabo. 865

SY. Hás regiones démonstravit míhi ille conductór
meus:

Áput illas aedís sistendae míhi sunt sycophántiae.
Fôris pultabo. CH. Ad nóstras aedis híc quidem ha-
bet rectám viam:

Hércole opinor mi ádvenienti hac nótetu agitandumst ví-
gilias.

SY. Áperite hoc, aperíte. Heus, ecqui his fóribus tute-
lám gerit? 870

CH. Quíd, adulescens, quaéris? quíd vis? quíd istas
pultas? SY. Heús, senex,

Lésbonicum hic ádulescentem quaéro, in his regióni-
bus

- .. Úbi habítet, et item áltérum ad istanc cápití albitú-
dinem,
Cálliclem quem aibát vocari qui hás mihi dedit epístu-
las.

CH. Mémum gnatum hic quidem Lésbonicum quaérit et
amicum meum 875

Quoſ ego liberósque bonaque cónmendavi Cálliclem.

- .. SY. Fác me si scis cértiorem, hisce hómines ubi habi-
tént, pater.

CH. Quid eos quaeris? aut quis es? aut unde's? aut
unde advenis?

SY. Cénſus quom sum, júratori récte rationém dedi.

CH. * * * * *

SY. Múlta semul rogás: nescio quid expediam potíſſu-
mum. 880

Si únumquid singillatim et plálide percontábere,
Et meum nomen et mea facta et ítinera ego faxó scias.

CH. Fáciám ita ut vis: ágedum, nomen primum me-
mora tūum mihi.

.. SY. Mágnum facinus fícipíssis pétere. CH. Quid ita?

SY. Quía, pater,

Si ánte lucem ire hércle occupias á meo primo nómíne,
Cóncubium sit nótis prius quam ad póstremum pervé-
neris. 886

.. CH. Ópus factost viático ad tuum nómén, ut tu praé-
dicas.

SY. Ést minusculum áltérum quasi vesculum vinárium.

.. CH. Quid id est tibi nomén, adulescens? SY. Páx, id
est nomén mihi: 889

.. Hóc cotidiánumst. CH. Edepol nómén nugatórium:

.. Quási dicas, siquid crediderim tíbi, 'pax' periisse filio.

Híc homo solide sýcophantast. Quid ais tu, adules-
céns? SY. Quid est?

CH. Éloquere, isti tibi quid homines débent quos tu
quaéritas?

SY. Páter istius ádulescentis dédit has duas mi epístu-
las,

Lésbonici: is míst amicus. CH. Téneo hunc manufes-
tárium: 895

Mé sibi epistulás dedisse dicit. Ludam hominém
probe.

SY. Íta ut occépi, sí ánimum advortas, dícam. CH.
Dabo operám tibi.

SY. Hánc me jussit Lésbonico dáre suo gnato epístulam
Et item hanc alterám suo amico Cálicli jussít dare.

CH. Míhi quoque edepol, quom híc nugatur, cóntre nu-
garí lubet. 900

Úbi ipse erat? SY. Bene rém gerebat. CH. Érgo
ubi? SY. In Seleúcia.

CH. * * * * *

Áb ipsone istas áccepisti? SY. E mánibus dedit mi
ipse ín manus.

CH. Quá faciest homó? SY. Sesquipedē quídāmst
quam tu lóngior.

CH. Haéret haec res, sí quidem ego apsens súm quam
praesens lóngior.

Nóvistine hominém? SY. Ridicule rógitas, quicūm
uná cibum 905

Cápere soleo. CH. Quíd est ei nomen? SY. Quód
edepol hominí probo.

CH. Lúbet audire. SY. Illi édepol—illi—illi—vae
miseró mihi.

CH. Quíd est negoti? SY. Dévoravi nómen imprudéns
modo.

CH. Nón placet qui amícos intra déntis conclusós ha-
bet.

SY. Átqui etiam modo vórsabatur míhi in labris pri-
móribus. 910

CH. Témperi hiuc hodie ánteveni. SY. Téneor manufestó miser.

CH. Jám reconmentátu's nomen? SY. Dêum me hercle atque hominum pudet.

CH. Vide modo hominem ut nóris. SY. Tamquam mé: set fieri istuc solet:

Quód in manu teneás atque oculis vídeas, id desíderes.

Líteris recónmíniscar: C ést principium nómini. 915

CH. Cállias? SY. Non ést. CH. Callippus? SY. Nón est. CH. Callidémides?

SY. Nón est. CH. Callinícus? SY. Non est. CII. Án Callimachus? SY. Níl agis:

Néque adeo edepol flócci facio, quándo egomet meminí mihi.

CH. Át enim multi Lésbonici súnt hic: nisi nomén patris

Díces, non possum ístos monstrare hómines quos tu quaéritas. 920

Quód ad exemplumst? cónjectura sí reperire póssumus.

SY. Ád hoc exemplumst: Chár. CH. Chares? an Cháricles? numne Chármides?

SY. Em, istic erit: qui istum di perdant. CH. Díxi ego jam dudum tibi:

* * * * *

Béne te potius dícere aequomst hónini amico quám male.

SY. Sátin inter labra átque dentis látuit vir minumí preti? 925

CH. Né male loquere apsénti amico. SY. Quid ille ergo ignavíssimus

- Látitabat mihi? CH. Si ápellasses, répondisset nómíni.

Sét ubi ipsest? SY. Pol illum reliqui ad Rhádamam in Cecropia ínsula.

CH. * * * * *

Quí homost me insipiéntior qui ipse égomet ubi sīa
quaéritem?

Sét nil discondúcit huic rei. Quíd ais? quid hoc quod
té rogo? 930

Quós locos adísti? SY. Nímium mírimodis mirábilis.
CH. Lúbet audire, nísi molestumst. SY. Quín discipio
dícere.

Ómnium primum in Póntum advecti ad Árabiam ter-
rám sumus.

CH. Eho,

An etiam in Ponto Árabiast? SY. Est: nón illa ubi
tus gígnitur,

Sét ubi apsinthiúm fit ac cuníla gallinácea. 935

CH. Nímium graphicum hunc núgatorem. Sét ego
sum insipiéntior,

Qui égomet unde rédeam hunc rogitem, quae égo sciām
atque hic nésciat:

Nísi quia lubet éxperiri quo évasurust déniqe.

Sét quid ais? quo inde ístí porro? SY. Si ánimum ad-
vortes, éloquar: 939

Ád caput amnis quí de caelo exóritur sub solió Jovis.

CH. Súb solio Jovís? SY. Ita dico. CH. E caélo?
SY. Atque e medió quidem.

CH. Eho,

An etiam in caelum éscendisti? SY. Immo hóriola
advectí sumus

Úsque aqua advorsá per amnem. CH. An tu étiam vi-
distí Jovem?

SY. Éum alii di isse ád villam aibant séryis depromp-
tum cibum.

Déinde porro. . . CH. Déinde porro nóllo quicquam
praédices. 945

SY. Táceo ego hercle, sí molestumst. CH. Nám pu-
dicum néminem

Praédicare opórtet qui aps terra ád caelum pervénérít.

| SY. Dímittam, ut te vélle video. Sét monstra hosce
hominés mihi

Quós ego quaero, quibus me oportet hás deferre epístu-
las.

| CH. Quíd ais? tu nunc sí forte eumpse Chármidem
conspéxeris 950

Ílum quem tibi istás dedisse cónmemoras epístulas,
Nórisne hominem? SY. Né tu me edepol árbitrare
bélum,

Quí quidem non novísse possim quicq; aetatem exé-
gerim.

Án ille tam esset stúltus mihi qui mílle nummum cró-
deret

Phílippum, quod me aurúm deferre jússit ad gnatúm
suum 955

Átque ad amicum Cáliclem, quo rem áibat mandasse
híc suam?

Míhin concrederé, ni me ille et égo illum novissem ád-
probe?

CH. Ènimvero ego nunc sýcophantae huic sýcophant-
arí volo,

Si húnc possum illo mílle nummum Phílippum circum-
dúcere,

Quód sibi me dedísse dixit. Quem égo qui sit homo
néscio 960

Néque oculis ante húnc diem umquam vídi, eine aurum
créderem?

Quoi, si capit is rés sit, nummum nūmquam credam
plúmbeum.

Ádgrediundust híc homo mi astu. Heus, Páx, te tri-
bus verbís volo.

SY. Vél trecentis. CH. Háben tu id aurum, quód ac-
cepsti a Chármide?

SY. Átque etiam Philippum, numeratum illíus in mensá
manu, 965

Mílle nummum. CH. Némpe ab ipso id áccepisti Chár-mide?

U. 493 SY. Mírum quin ab avo êjus aut proavo accíperem, qui sunt mórtui.

CH. Ádulescens, cedodum ístuc aurum m̄hi. SY. Quod ego dem aurúm tibi?

CH. Quód te a me accepísse fassu's. SY. Áps te acce-pisse? CH. Íta loquor.

SY. Quís tu homo's? CH. Qui mílle nummum tibi dedi ego sum Chármides. 970

" SY. Néque edepol tu is és neque hodie is úmquam eris, auro huic quidem.

Ábi sis, nugatór: nugari nágatori póstulas.

CH. Chármides ego súm. SY. Nequiam herclé's: nam nihil aurí fero.

Nímis argute me óbrepsisti in éapse occasiúncula: Póstquam ego me aurum férre dixi, póst tu factu's Chármides: 975

Príus non tu is eras quam aúri feci méntionem. Níl agis:

Prôin tute itidem ut chármidatu's, rúsum te dechár-mida.

CH. Quís ego sum igitur, sí quidem is non sum qui sum? SY. Quid id ad me áttinet?

Dúm ille ne sis quem égo esse nollo, sis mea causa qui lubet.

Príus non is eras qui eras: nunc is factu's qui tum nón eras. 980

CH. Áge siquid agis. SY. Quíd ego agam? CH. Aurum rédde. SY. Dormitás, senex.

CH. Fássu's Charmidém dedisse aurúm tibi. SY. Scriptúm quidem.

CH. Próperas an non pròpere abire actútum ab his re-giónibus,

Dórmítator, príus quam ego hic te júbeo mulcarí male?

SY. Quam ób rem? CH. Quia illum quem émentitu's
ís ego sum ipsus Chármides, 985
Quém tibi epistulás dedisse aiébas. SY. Eho, quaeso,
án tu is es?

CH. Ís enimvero sum. SY. Áin tu tandem? is ípsus-
ne's? CH. Aio. SY. Ípsus es?

CH. Ípsus, inquam, Chármides sum. SY. Ergo ípsus-
ne's? CH. Ipsíssumus.

Ábin hinc ab oculis? (SY. Enimvero séro quoniam
huc ádvenis,

Vápulabis meo árbitratu ét novorum aedílium.) 990

CH. Át etiam maledícis? SY. Impo, sálvos quando
quidem ádvenis, ^{Cena dicitur.}

Dí me perdant sí te flocci fácio an periissés prius.

Égo ob hanc operam argéntum accepi: té macto infor-
túniq. 993

Céterum qui sis, qui non sis, flóccum non intérduim.

Íbo ad illum, renúntiabo, qui mihi tris nummós dedit,

Út sciat se pérdidisse. Ego ábeo. Male vive ét vale:

Quí di te omnes ádvenientem péregre perdant, Chár-
mides.

CH. Postquam ille hinc abiit, póst loquendi líbere
Vidétur tempus vénisse atque occasio.

Jam dídum meum ille pectus pungit áculeus, 1000

Quid illí negoti fúerit ante aedis meas.

Nam epístulae illae míhi concenturiánt metum

In córde et illut mille nummum, quám rem agat.

Numquam édepol temere tinnit tintinnábulum:

Nisi qui illut tractat aut movet, mutúmst, tacet. 1005

Set quíis hic est qui huc in pláteam cursuram ícipit?

Lubet ópservare quíd agat: huc concéssero.

266 - 143.

194.

STASIMUS. CHARMIDES.

ST. Stásime, fac te própere celerem, récipe te ad domínū domum,

Né subito metus exoriatur scápolis stultitiá tua.

*in Virg. Aen. III.
645. & 646.* Ádde gradum, adproperá : (jam dudum fáctumst quom abistí domo. 1010

Cáve sis tibi ne búbuli in te cóttabi crebrí crepent,

Si áberis ab eri quaéstione : né destiteris cùrrere.

Ecce hominem te, Stásime, nihili : sátiñ in thermopólio Cóndalium es oblítus, postquam thérnopotasti gúttur rem ?

Récipe te et recúrre petere ré recenti. CH. Huic, quí quis est, 1015

Gúrgulioст exércitor, is hóminem hunc cursurám docet.

ST. Quíd, homo nihili, nón pudet te ? tríbusne te poté-

riis

Mémoriae esse oblítum ? an vero, quia tu cum frugi hó- minibus

Ibi bibisti, qui áb alieno fácile cohíberént manus,

Ínter eosne hominés condalium té redipisci póstulas ?

Chíruchus fuit, Cérconicus, Crímnus, Cricolabus, Cólla- bus, 1021

Cóllicrepidae, crúricrepidae, férriteri, mastígiae :

Quórum hercle unus súrpuerit currénti cursorí solum.

CH. Íta me di ament, gráphicum furem. ST. Quíd ego quod periít petam ?

Nísi etiam labórem ad damnum ádponam epithecam ínsuper. 1025

Quín tu quod periít perisse dúcis ? cape vorsóriam :

Récipe te ad erum. CH. Nón fugitivost híc homo : conmeminít domi.

ST. Útinam veteres véterum mores, véteres parsimóniae

Pótius in majóre honore hic éssent quam morés mali.

CH. Di ínmortales, básilica hic quidem fácinora incep-
tát loqui : 1030

Vétera quaerit; vétera amare hunc móre majorum scias.

ST. Nám nunc mores níhili faciunt quód licet nisi quód
lubet.

Ámbitio jam móre sanctast, liberast a légibus :

Scúta jacere fúgereque hostis móre habent licéntiam :

Pétere honorem pró flagitio móre fit. CH. Morem ín-
probum. 1035

ST. Strénuos nunc praéterire móre fit. CH. Nequám
quidem.

ST. Móres leges pérdixerunt jám in potestatém suam,
Mágis quis sunt obnóxiosae quám parentes líberis.

(Éae misere etiam ad párietem sunt fixae clavis férreis,
Úbi malos morés adfigi nímio fuerat aequius.) 1040

CH. Lúbet adire atque áppellare hunc: vérum auscul-
to pérlobens

Et metuo, si cónpellabo, ne áliam rem occupiát loqui.

ST. Néque istis, quicquam lége sanctumst: léges mori
sériunt,

Móres autem rápere properant quá sacrum qua púpli-
cum.

CH. Hércole istis malám rem magnam móribus dig-
númst dari. 1045

ST. Nón hoc puplice ánimum advorti nam íd genus
hominum hóminibus

Únivorsis ést advorsum atque ómni populo mále facit.
Mále fidem servando illis quoque ábrogant etiám fidem,
Quí nil meriti: quíppé eorum ex ingénio ingenium ho-
rúm probant.

Síquoi mutuóm quid dederis, fít pro proprio pérdi-
tum : 1050

Quóm repetas, inimícum amicum invénias benefactó
tuo.

* * * * *

Máḡe si exigere occúpias, duarum rérum exoritur óptio:

Vél illut quod credíderis perdas vél illum amicum amíseris.

Hóc qui venerít mi in mentem? ré commonitus súmodo.

CH. Méus est hic quidem Stásimus servos. ST. Nam égo talentum mútuom 1055

Quoí dederam, talénto inimicum mi émi, amicum vén-didi.

Sét ego sum insipiéntior qui rébus curem púplicis
Pótius quam, id quod próxumumst, meo térgo tutelám
geram:

Éo domum. CH. Heus tu, asta fílico: audi, heús tu.
ST. Non sto. CH. Té volo.

ST. Quíd, si egomet te vélle nollo? CH. Ah nímium,
Stasime, saéviter. 1060

ST. Émere meliust quoí ímperes. CH. Pol ego émi at-
que argentúm dedi:

Sét si non dicto aúdiens est, quíd ago? ST. Da mag-
núm malum.

CH. Béne mones: ita fáceré certumst. ST. Nísi qui-
dem es obnóxius.

CH. Sí bonust, obnóxius sum: sín secust, faciam út
mones.

ST. Quíd id ad me attinét bonisne sérvis tu utare án
malis? 1065

CH. Quía boni malíque in ea re párs tibist. ST. Par-
tem áleram

Tíbi permitto, illam áleram apud me, quód bonist, ad-
pónito.

CH. Sí eris meritus, fiet. Respice húc ad me: ego
sum Chármides.

ST. Hém, quis est qui métionem homo hóminis fecit
óptumi?

CH. Ípsus homo optumúst. ST. Mare, terra, caélm,
di, vostrám fidem, 1070

Sátin ego oculis pláne video? éstne hic an non ést? is
est.

Cérte is est, is ést profecto. O mí ere exoptatíssume,
Sálve. CH. Salve, Stásime. ST. Salvom té... CH.
Scio et credó tibi. 4. 112

Sét omitte alia: hoc míhi responde: Isberi quid agunt
mei

Quós reliqui hic filium atque filiam? ST. Vivónt va-
lent. 1075

CH. Némpe uterque? ST. Utérque. CH. Di me sál-
vom et servatúm volunt.

Cétera intus ótiose pérecontabor quaé volo:
Éamus intro: séquere. ST. Quonam té agis? CII.
Quonam nísi domum?

ST. Hícine nos habitáre censes? CH. Úbinam ego ali-
bi cénsam?

ST. Jám... CH. Quid jam? ST. Non súnt nostrae
aedes ístaec. CH. Quid ego ex te aúdio? 1080

ST. Véndidit tuus gnátus aedis... CH. Périi. ST. Prae-
sentáriis

Árgenti minís numeratis... CH. Quót? ST. Quadra-
ginta. CH. Óccidi.

Quís eas emit? ST. Cállicles, quoí tūam rem conmen-
dáveras:

Ís habitatum huc cónmigravit nósque exturbavít fo-
ras.

CH. Úbi nunc filiús meus habitat? ST. Híc in hoc po-
stículo. 1085

CH. Mále disperii. ST. Crédidi aegre tibi id, ubi au-
dissés, fore.

CH. Égo miser summís periclis súm per maria máxuma
Véctus, capitalí periclo pér praedones plúrumos
Mé servavi, salvos redii: núc hic disperií miser

Própter eosdem quórum causa fui hác aetate exércit
tus: 1090
Ádimit animam mi aégritudo: Stásime, tene me. ST.
Vísne aquam
Tíbi petam? (CH. Res quom ánimam agebat, túm esse
offusam opórtuit.)

CALLICLES. CHARMIDES. STASIMUS.

CA. Quid hoc híc clamoris aúdio ante aedís meas?
CH. O Cálices, O Cálices, O Cálices,
Qualíne amico méa commendaví bona? 1095
CA. Probo ét fideli et fido et cum magná fide:
Et sálve et salvom te ádvenisse gaúdeo.
* * * * * * * * * *
* * * * * * * * * *
* * * * * * * * * *
CH. Credo, ómnia istaec sí ita sunt ut praédicas.
Set quis istest tuus ornátus? CA. Ego dicám
tibi:
Thensaúrum ecfodiebam íntus dotem filiae 1100
Tuae quaé daretur.) Sét intus narrabó tibi
Et hóc et alia: séquere. CH. Stasime. ST. Hem.
CH. Strénue
Curre ín Piraeum atque únum curriculúm face.
Vidébis jam illic návem qua advectí sumus.
Jubéto Sagariónem quaē imperáverim 1105
Curáre ut eoferántur, et tu itó semul.
Solútumst portítori jam portórium.
ST. Nihil ést morae. CH. Cito ámbula: actutúm
redi.
ST. Illíc sum atque hic sum. CA. Séquere tu hac
me intró. CH. Sequor.

ST. Hic méo ero amicus sólus firmus réstiſit 1110
Neque démutavit ánimum de firmá fide,
Quamquám labores múltos ob rem et líberos
Apséntis mei eri eum égo cepisse cénseo.
Set hic únus, ut ego súspicor, servát fidem.





A C T U S V.

LUSITELES.

Hic homóst omnium hominum praecipuos, 1115
Voluptatibus gaudiisque anteponens.
Ita commoda quae cupio eveniunt,
Quod agó subit, adsecuē sequitur:
Ita gaudiis gaudium suppeditat. 1119

Modo me Stasimus Lésbonici seruos convenit domi:
Ís mihi dixit súum erum peregre huc advenisse Chármidem.

Nunc mi is propere cónveniundust, ut quae cum ejus
fílio

Égi ei rei patér sit fundus pótior. Eo ego: sét foros
Haé sonitu suó moram mihi objiciunt incómodo.

CHARMIDES. CALICLES. LUSITELES.

CH. Néque fuit neque erít neque esse usquam hominem
terrarum ábitrор, 1125
Quójus fides fidélitasque amicum erga aequiperét tuam:
Nam éxaedificavísset me ex hisce aéribus, apsque té
foret.

CA. Síquid amicum ergá bene feci aut cónsului fidéliter,

Nón videor meruísse laudem, culpa caruisse ábitrор.

Nám beneficium homini proprium quód datur, prosum
perit: 1130

- Quód datum utendúmst, repetundi id cōpiast, quandó velis.

CH. Ést ita ut tu dícis. Set ego hoc néqueo mirarí satis
Éum sororem déspondisse suam in tam fortem fāmiliam.

CA. Lúsiteli quidém Philtonis fílio. LU. Enī me nō
minat.

CH. Fāmiliam optumam óccupavit. LU. Quíd ego
cesso hos cónloqui? 1135

Sét maneam etiām, opínor: namque hoc cōmmodum
orditúr loqui.

* * * * * * * * * *

* * * * * * * * * *

* * * * * * * * * *

CH. Váh. CA. Quid est? CH. Oblítus intus dūdum
tibi sura dícere:

Módo mi advenientí nugator quídām occedit óbviam,
Nímis pergraphicus sýcophanta. Is mílle nummum se
aúreum 1139

Mēo dātu tibi férre et gnato Lésbonico aibát meo:
Quem égo nec qui esset nōram neque eum ante úsquam
conspexí prius.

Sét quid rideas? CA. Meo ádlegatu vénit, quasi qui au-
rūm mihi.

Férret aps te quód darem tuae gnátae dotem: ut fílius
Túus, quando illi a mé darem, esse adlátum id aps te
créderet

Neú qui rem ipsqm pósset intellégerē, thensaurúm
tuum 1145

Mé penes esse, atque á me lege pópuli patrjum pósiceret.

CH. Scíte edepol. CA. Megarónides conmúnis hoc
meus ét tuus.

Bénevolens conmémentast. CH. Quin conlaúdo consil-
ium ét probo.

LU. Quíd ego ineptus, dūm sermonem véreor inter-
rúmpere,

Sòlus sto nec quód conatus sum ágere ago? homines
cónloquar. 1150

CH. Quís hic est qui huc ad nós incedit? LU. Chár-
mídem sacerúm suum

Lúsiteles salútat. CH. Di dent tibi, Lusiteles, quaé
velis.

CA. Nón ego sum salúte dignus? LU. Ímmo salve,
Cállicles.

Húnc priorem aequómnst me habere: túnica propior
pálliost.

CA. Dêos deasque vólo consilia vóstra recte vórtere.

CA. Fíliam meam tibi despónsam esse aúdio. LU.
Nisi tú nevis. 1156

CH. Immo hau nollo. LU. Spónden tu ergo tûam
gnatam uxorém mihi?

CH. Spóndeo et mille aúri Phílippum dótis. LU. Do-
tem níl moror.

CH. Si illa tibi placét, placenda dós quoquest quam
dát tibi.

Póstremo quod vis non duces, nísi illut quod non vis
feres. 1160

CA. Jús hic orat. LU. Ímpetrabit te ádvocato atque
árbitro.

Istac lege filiam tuam spónden mi uxorém dari?

CH. Spóndeo. CA. Et ego spóndeo itidem. LU. O
sálvete adfinés mei.

CH. Atque edepol sunt rés quas propter tibi tamen
suscénsui.

LU. Quid ego feci? CH. Mèum corrumpi quia per-
pessu's filium. 1165

LU. Si fid mea voluntáte factumst, ést quod mihi sus-
céneas.

* * * * *

Sét sine me hoc aps te ímpetrare quód volo. CH.
Quid id ést? LU. Scies:

Síquid stulte fécit, ut ea míssa facias ómnia.
 Quíd cassas capút? CH. Cruciatur cór mi et metuo.
 LU. Quídnam id est?
 CH. Quódm ille itast ut eum ésse nollo, id crúcior: me-
 tuo, sí tibi 1170
 Dénegem quod me óras, ne me léviorem erga té putes.
 Nón gravabor: fáciam ita ut vis. LU. Próbis es: eo
 ut illum évocem.
 CH. Míserumst male promérita ut merita sín̄ si ulcisci
 nón licet.
 LU. Áperite hoc, aperíte propere et Lésbonicum, sí do-
 mist,
 · Évocate: ita súbitumst propere quód eum conventúm
 volo. 1175

LESBONICUS. LUSITELES. CHARMIDES. CALLICLES.

LE. Quís homo tam tumúltuoso sónitu me exivít foras?
 LU. Bénevolens tuus átque amicust. LE. Sátine sal-
vae? díc mihi.
 LU. Récte: tuum patré redisse salvom peregre gaú-
 deo.
 LE. Quís id ait? LU. Ego. LE. Tún vidisti? LU.
 Et túte item videás licet.
 LE. Ó pater, patér mi, salve. CH. Sálve multum,
 gnáte mi. 1180
 · LE. Síquid tibi, patér, laboris. . . CH. Nihil evenit, né
 time:
 Béne re gesta salvos redeo. Sí tu modo frugi ésse vis,
 Haéc tibi pactast Cállicletis filia. LE. Ego ducám,
 pater,
 Et eam et siquam aliám jubebis. CH. Quámquam tibi
 suscénsui,

Miseria una uní quidem hominist ádfatim. CA. Immo
huic parumst : 1185

Nám si pro peccátis centum dúcatur uxorés, parumst.

LE. Át jam posthac témporabo. CH. Dícis, si faciés
modo.

LU. Númquid causaest quín uxorem crás domum du-
cam? CH. Óptumumst.

Tú in perendinúm paratus sis ut ducas. CANTOR.
Plaúdite.



**T. MACCI PLAUTI
RUDENS.**



ARGUMENTUM.

Retí piscator vídulum extraxít mari,
Ubi eránt erilis filiae crepúndia,
Dominum ád lenonem quaé subrepta vénérat.
Ea súpte inprudens ín clientelám patris
Naufrágio ejecta dévenit: cognóscitur
Suóque amico Plésidippo júngitur.

PERSONAE.

ARCTURUS PROLOGUS
SCEPARNIO SERVOS
PLESIDIPPUS ADULESCENS
DAEMONES SENEX
PALAESTRA MULIER
AMPELISCA MULIER
PTOLEMOCRATIA SACERDOS
PISCATORES
TRACHALIO SERVOS
LABRAX LENO
CHARMIDES SENEX
LORARII
GRIPUS PISCATOR
CANTOR



Jove.

P R O L O G U S.

ARCTURUS.

Qui géntis omnis máriaque et terrás movet,
Ejús sum civis cívitate caélitum.

Ita sum út videtis spléndens stella cándida,
Signúm quod semper témpore exoritúr suo
Hic átque in caelo. Nómen Arcturóst mihi. 5
Noctú sum in caelo clárus atque intér deos,
Intér mortalís ámbulans intérdius.

Et ália signa dé caelo ad terram áccidunt:
Quist ímperator dívom atque hominum Júppiter,
Is nós per gentis híc alium alia dísparat, 10
Hominúm qui facta, móres, pietatem ét fidem
Noscámus, ut quemque ádjuvet opuléntia.

Qui fálsas litis fálsis testimóniis
Petánt quique in jure ábjurant pecúniam,
Eorúm referimus nómina excripta ád Jovem. 15
Cotídie ille scít quis hic quaerát malum.
Qui hic lítem apisci póstulant perjúrio
Malí, res falsas qui ímpetrant aput júdicem,
Itérum ille eam rem júdicatam júdicat:

Majóre multa múltat quam litem aúferunt. 20
 Bonós in aliis tábulis excriptós habet.
 Atque hóc scelesti illi ín animum inducúnt suum,
 Jovem sé placare pósse donis, hóstiis:
 Et óperam et sumptum pérdunt. Id eo fít, quia:
 Nihil éi acceptumst á perjuris súpplici. 25
 Facílius siqui píus est a dis súpplicants
 Quam quí scelestust ínveniet veniám sibi.
 Idcírco moneo vós ego hoc, qui estís boni
 Quique aétabem agitis cùm pietate et cùm fide:
 Retinéte porro, póst factum ut laetémini. 30
 Nunc, húc qua causa véni, argumentum éloquar.
 Primúndum huic esse nónmen urbi Díphilus
 Cyrénas voluit. Íllie habitat Daémones
 In agro átque villa próxuma proptér mare,
 Senex qui húc Athenis éxul venit, haú malus. 35
 Neque is ádeo propter málitiam patriá caret,
 Set dum álios servat, se ínpedivit ínterim:
 Rem bénē paratam cómitate pérdidit.
 Huic filia olim vírgo periit párvola:
 ↗ Eam dé praedone vír mercatur péssumus: 40
 ↗ Is eam húc Cyrenas léno advexit vírginem.
 ↗ Aduléscens quidam cívus hujus Átticus
 Eam vídit ire e lúdo fidicinó domum.
 Amáre occépit: ád lenonem dévenit,
 Minís tríginta sibí puellam déstinat 45
 Datque árrabonem et júrejurando ádligat.
 Is léno, ut se aequomst, flócci non fecít fidem
 Neque quód juratus ádulescenti díixerat.
 Erát ei hospes pári sui, Siculús senex
 Sceléstus Agrigentínus, urbis pródítor: 50
 Is illíus laudare ínfít formam vírginis
 Et áliarum itidem quae éjus erant muliérculae.
 Infít lenoni suádere, ut secúm semul
 Eat ín Siciliam: ibi ésse homines voluptários

Dicít: ibi eum potésse fieri dívitem. 55
 Ibi ésse quaestum máxumum meretrícibus.
 Persuádet. Navis clánculum condúcitur.
 Quidquíd erat, noctu in návem conportát domo
 Leno : ádulescenti, quí puellam ab eo émerat,
 Ait sése Veneri vélle votum sólvere 60
 (Id híc est fanum Véneris) et eo ad prándium
 Vocávit adulesséntem huc. Ipse hinc sílico
 Navém conscendit, ávehit meretrículas.
 Aduléscenti alii nárrant ut res gésta sit: [venit,
 Lenónem abisse. Ad pórtum quom adulesséns
 Illórum navis lóngē in altum apscésserat. 66
 Ego quóniam video vírginem asportáier,
 Tetuli ét auxilium et lénoni exitiúm semul:
 Incrépui hibernum et flúctus movi máritumos. 69
 Nam sígnum Arcturus ómnium sum acérrumum :
 Vehémens sum exoriens, quom occido vehéméntior.
 Nunc ámbo in saxo, léno atque ejus hospés, semul
 Sedént ejecti: návis confractást eis.
 Illa aútem virgo atque áltera itidem ancíllula
 De návi timidae désuluerunt ín scapham. 75
 Nunc éas ab saxo flúctus ad terrám ferunt,
 Ad víllam illius, éxul qui ibi habitát senex,
 Quojus déturbavit véntus tectum et tégulas.
 Et sérvos illic est éjus qui egreditúr foras.
 Aduléscens huc jam advéniet, quem vidébitis, 80
 Qui illám mercatust de lenone vírginem.
 Valéte, ut hostes vóstri diffidánt sibi.





A C T U S I.

SCEPARNIO. PLESIDIPPUS (CUM TRIBUS ADULESCENTIBUS). DAEMONES.

SC. Pro di ínmortales, témpestatem quôjus modi
Neptúnus nobis nôcte hac misit próxuma.

Detéxit ventus vîllam: quid verbís opust? 85

Non vénitus fuit, verum Álcumena Eurípidi:

Ita omnís de tecto déturbavit tégulas:

Inlústrios fécit fenstrasque índidit.

PL. Et vós a vostris ábduxi negótiis

Neque íd processit, quá vos duxi grátia: 90

Nequívi ad portum lénonem prehéndere.

Set mēa desidia spém deserere nólui:

Eo vós, amici, détinui diútius.

Nunc húc ad Veneris fânum venio vísere,

Ubi rém divinam sé facturum díixerat. 95

SC. Si sápiam, hoc quod me mántat concinném lutum.

PL. Prope me híc nescio quis lóquitur. DÆ.
Heus, Scepárñio.

SC. Qui nôminat me? DÆ. Quí pro te argentúm dedit.

SC. Quasi mé tuum esse sérvom dicas, Daémones.

DÆ. Luto úsust multo, múltam terram cónfode.

Villam íntegundam intéllego totám mihi : 101
 Nam núc perlucet éa quam cribrum crébrius.
 PL. Patér, salveto tu ámboque adeo. DÆ. Sál-
 vos sis.

SC. Set utrúm tu masne an fémina's, qui illúm pa-
 trem

Vocés? PL. Vir sum equidem. DÆ. Quaére,
 vir, porró patrem : 105

Ego filiolam olim unam hábui, eam unam pérdidi.
 Viríle secus numquam fíllum ego habui. PL. At
 dí dabunt.

SC. Hem, tibi quidem hercle, quísquis es, magnúm
 malum,
 Qui orátione hic óccupatos óccupes.

PL. Istícine vos habitátis? SC. Quid tu id quaé-
 ritas? 110

An quó furatum vénias vestigás loca?

PL. Pecúliosum esse áddecet servom ádprobe,
 Quem eró praesente hau praétereat oráatio,
 Aut qui ínclementer dícat homini líbero.

SC. Et ínpudicum et ínpudentem hominem ádde-
 cet, 115

Moléstum ultro adveníre ad alienám domum,
 Quoi débeatur níl. DÆ. Tace, Scépárno.

Quid opúst, adulescens? PL. Ístic infortúnium,
 Qui praefestinet úbi erus adsit praéloqui.

Set nísi molestumst, paúcis percontárier 120
 Volo ego éx te. DÆ. Dabitur ópera, atque in ne-
 gócio.

SC. Quin tu ín paludem is éxicasque harúndinem,
 Qui pértegamus víllam, dum sudúmst. DÆ. Tacc.
 Tu síquid opus est díce. PL. Dic quod té rogo:
 Ecquéém tu hic hominem críspum, incanum víderis,
 Malúm, perjurum, pálpatorem. DÆ. Plúrumos:
 Nam própter ejus modi égo viros vivó miser. 127

PL. Hic dico, in fanum Veneris qui muliérculas
 Duas sécum adduxit quíque adornarít sibi
 Ut rém divinam fáciat, aut hodie aút heri. 130
 DÆ. Non hércle, adulescens, jam hós dies complús-
 culos
 Quemquam ístic vidi sácruficare: néque potest
 Clam mé esse, siqui sácruficat. Sempér petunt
 Aquam hínc aut ignem aut váscola aut cultrum
 aút veru
 Aut aúlam extarem aut áliquid: quid verbís
 opust? 135
 Venerí paravi vása et puteum, nón mihi.
 Nunc íntervallum jam hós dies multós fuit.
 PL. Ut vérba præhibes, mé perisse prædicas.
 DÆ. Meá quidem hercle caúsa salvos sis licet.
 SC. Heus tú, qui fana véntris causa círcumis, 140
 Jubére meliust prándium ornarí domi.
 Fortásse tu huc vocátus es ad prándium:
 Ille quí vocavit, núllus venit? PL. Ád modum.
 SC. Nullúmst periculum te hínc ire inpransúm do-
 mum.
 Cererém te meliust quám Venerem sectárier: 145
 Amóri haec curat, trítico curát Ceres.
 PL. Delúdificavit mé ille homo indignís modis.
 DÆ. Pro di ínmortales, quíd illuc est, Scepárnio,
 Hominúm secundum lítus? SC. Ut mea opíniost,
 Proptér viam illi súnt vocati ad prándium. 150
 DÆ. Qui? SC. Quía post cenam, crédo, laverúnt
 heri:
 Confrácta navis ín marist illís. DÆ. Itast.
 SC. At hércle nobis vílla in terra et tégulae.
 DÆ. Hui,
 Homúnculi quanti éstis: ejecti út natant. 155
 PL. Ubi súnt ei homines, ópsecro? DÆ. Hac ad
 déxteram:

Vidén secundum lítus? PL. Video: séquimini.
 Utinam ís sit quem ego quaéro, vir sacérrumus.
 Valéte. SC. Si non móneas, nosmet méminimus.
 Set ó Palaemon, sáncte Neptuní comes, 160
 Quique Hérculis sociénnus esse díceris [liérculas
 Quod fácinus video? DÆ. Quid vides? SC. Mu-
 Videó sedentis ín scapha solás duas.
 Ut ádflictantur míserae. Euge, euge, pérbene,
 Ab sáxo avortít flúctus ad lítus scapham. 165
 Nequé gubernator úmquam potuit réctius.
 Non vídisse undas mé majores cénteo.
 Salvaé sunt, si illos flúctus devitáverint.
 Nunc núnç periculúmst: ejecit áleram.
 Viden áleram illam ut flúctus ejecít foras? 170
 At ín vadost: jam fácile enabit. Eúge pae:
 Salvást: evasit éx aqua: jam in lítorest.
 Desúluit haec autem álera ad terram é scapha.
 Ut praé timore in génua in undas cóncidit.
 Surréxit: horsum sí capessit, sálva rest: 175
 Set déxtrovorum avórsa it in malám crucem.
 Hem,
 Errábit illaec hódie. DÆ. Quid id refért tua?
 SC. Si ad sáxum, quo capéssit, ea deorsum cadit,
 Errátionis fécerit compéndium. 180
 DÆ. Si tú de illarum cénaturus vésperi's,
 Illís curandum cénteo, Scépárnio:
 Si aput méd essuru's, míhi dicari operám volo.
 SC. Bonum aéquomque oras. DÆ. Séquere me
 hac ergó. SC. Sequor.



PALAESTRA.

Nímio pol hominúm fortunae mínuſ multo miseraé me-
morantur 185

* * * * * éxperiundo is dátur acerbum * * * * *
Hóc deo complácitumst, med hoc órnatu ornatam ín re-
giones

Esse incertas tímidam ejectam ? hancíne ego ad rem
nátam miseram

Mé memorabo ? hancíne ego partem cápio ob pietatém
praecipuam ?

Nam hoc mi haú sit labóri labórem hunc potíri, 190

Si me érga paréntis aut dêos inpiárim :

Set íd si paráte curávi ut cavérem,

Tum mi hóc indecóre, inmodéste datís di.

Nam quíd habebunt pósthac insígne inpií,

Si ad húnc modumst honós apút vos ínnoxiís ? 195

Nam mé si fecísse aut paréntis sciám

Sceléste, mínuſ nunc me míserer.

Set erí me sollicitát scelus, ejus mé habet inpietas male :

Is ómnia perdidit ín mari : haec ejus súnt bonorum ré-
liquiae.

Etiam quae vécta mecum ín scaphast semul, 200

Flúctuom vi éxcidit : égo nunc sola sum.

Quaé mi si sálva saltém foret, labos

Lénior ésset hic éjus opera mihi.

Nunc quám spem aut opem aút consilí quid capés-
sam

Ita híc sola sólis locí conpotíta ? 205

Hic sáxa sunt, hic máre sonat, nec mi óbviam homo
quisquám venit.

Hóc quod indúta sum súmmæ opes óppido :

Néc cibo néc loco técta quo sim scio.

Quaé mihi st spés qua me vívere velím ?

Néc loci gnára sum nécdum hic umquám fui. 210

Sáltem ego aliquém velim quí mihi ex hís locis

Aút viam aut sémitam mónstret: ita núnc

Hác an illác eam, incértá sum cónsili:

Néc prope usquam híc quidem cùltum agrum cónspicor.

Álgor, errór, pavor mémbra mi omnía tenent. 215

Haéc hauscit, mēi parentes, mé nunc miseram ita ésse
uti sum:

Líbera ego prognáta fui máxume, nequíquam fui.

Numquí minus nunc séruio, quam sí forem serva
náta?

Neque quíquam umquam is id prófuit, qui mé sibi
eduxérunt.

AMPELISCA. PALAESTRA.

AM. Quíd mihi meliust, quíd magis in remst, quám
corpore vitam út secludam? 220

Íta male vivo atque íta mi multae in péctore sunt cu-
rae éxanimales:

Íta res sordent: vítae hau parco: pérdidi spem qua-
me óblectabam.

Ómnia jam circúmcursavi atque ómnis latebras pérrep-
tavi

Quaérere conservám voce, oculis, aúribus, ut pervésti-
garem.

Néque eam usquam invenió neque quo eam néque qua-
quaeram eám consultumst, 225

Néque quem rogitem résponsorem quémquam interea
hic hóminem invenio.

Néc magis solae térrae solae súnt quam haec sunt loca
atque haé regiones.

Néque si vivit eám viva umquam quín vivam inveniám
desistam.

PL. Quója prope me hic vóx sonat? AM. Pertímu,
quis loquitúr prope?
PA. Bona Spés, opsecró, 230
Subvénta mihi.

AM. Múlier est, múliebris vóx ad aurís mihi
Vénit: tune éximes míseram me ex hóc metu?
PA. Cérto vox múliebris tétigit aurís meas:
Num Ámpelisca ópsecrost? AM. Tén, Palaestra,
aúdio? 235

PA. Quín voco, ut me aúdiat, nómine illám suo?
Ámpelisca. AM. Hém, quis est? PA. Égo. AM.
Palaestráne? PA. Sum.

AM. Dic ubi's? PA. Pól ego nunc ín malis plú-
rumis.

AM. Sócia sum néc minor párs meast quám tua.
Sét videre expeto té. PA. Mihi's aémula 240

AM. Cónsequamúr gradu vócem: ubi's? PA.
Écce me:
Áccede ad me átque adi cóntra. AM. Fit sédulo.

PA. Cédo manum. AM. Áccipe. PA. Vívín?
dic ópsecro.

AM. Tú facis mé quidem vívere ut núc velim,
Quóm mihi té licet tángere. Ut víx mihi 245
Crédo ego hoc, té tenere. Ópsecro, ampléctere,
Spés mea: ut me ómnium jám laborúm levas.

PA. Óccupas praéloqui, quáé mist orátio.
Núc abire hínc decet nós. AM. Quo amabo íbi-
mus?

PA. Lítus hoc pérsequamúr. AM. Sequor quó
lubet. 250

PA. Sícine hic cum úvida véste grassábimur?

AM. Hóc quod est íd necessáriumst pérpeti.
Sét quid hoc opsecróst? PA. Quid est? AM. Vi-
désne amabo hoc fánum? PA. Ubist?

AM. Ad déxteram. PA. Videór decorum dís locum
tuérier.

AM. Hau lónge abesse opórtet homines hínc ; ita hic
lepidúst locus. 255

Quísquís deus est, véneror ut nos éx hac aerumna
éximat,
Mísceras, inopes, aérumnosas áliquo ut auxilio ádjuvet.

SACERDOS. PALAESTRA. AMPÉLISCA.

SA. Qui súnt, qui a patróna precés mea expetés-
sunt ?

Nam vóx me precántum huc forás excitávit.

Bonam átque opsequéntem deam átque haut gra-
vátam 260

Patrónam execúntur benígnamque múltum.

PA. Jubémus te sálvere, máter. **SA.** Salvéte,
Puéllae. Set únde huc

Ire vos cum úvida véste dicam, ópsecro,
Tam maéstiter vestítas ? 265

PA. Ílico hinc ímus hau lóngule ex hóc loco :

Vérum longe hínc abest, únde advectae húc sumus.

SA. Némpe equo lígneo pér vias caérulas

Éstis vectae ? **PA.** Ád modum. **SA.** Ergo aéquius
vós erat

Cándidatás venire hóstiatásque : ad hoc 270

Fánūm ad istúnc modum nón venirí solet.

PA. Quaéne ejectae é mari símus ambae, ópsecro,
Únde nos hóstias ágere voluísti huc ?

Núnc tibi ampléctimur génua egentés opum,

Quae ín locis nésciis néscia spé sumus,

Út tuo récipias técto servésque nos,

Míseriarúmque te ambárum uti mísercat,

Quibús nec locúst ullus néc spes paráta,

Neque hóc quod vidés ampliús nobis quíquamst.

SA. Manús mihi date, exurgite à genibus ámbae:
 Misericordiór nulla mést feminárum. 281
 Set haéc pauperés sunt, inopés res, puéllae:
 Egomét vix meam vítam coló: Veneri cíbo
 Meó servió. AM. Veneris fánum, opsecro, hóc est?
 SA. Fatébor: ego hujús clueo fáni sacérdos. 285
 Verúm quidquid ést comitér fiet à me,
 Quoad cópia valébit.
 Ite hác mecum. PA. Amíce benígneque honórem.
 Máter, nostrum habés. SA. Oportet.





A C T U S I I.

PISCATORES.

Omnibus modis qui pauperes sunt homines miseri vivent, 290

Praesertim quibus nec quaestus est nec artem didicere ullam.

Necesse est quidquid est domi sed sat est habendum.

Nos jam de ornato propemodum ut locupletes simus scitis.

Hisce hamis atque haec harundines sunt nobis quaestu et cultu.

Cotidie ex urbe ad mare huc prodimus pabulatum. 295

Pro exercitu gymnastico et palaestrico hoc habemus:

Echinos, lopadas, ostreas, balanos captamus, conchas, Marinam urticam, musculos, plagulas striatas.

Post id piscatum hamatilem et saxatilem adgredimur,

Cibum captamus e mari. Si eventus non evenit 300

Neque quicquam captumst pisces, salsi laudique pure Domum redimus clanculum, dormimus incenati.

Atque ut nunc valide fluctuat mare, nulla nobis spes est:

Nisi quid concharum capsimus, cenati sumus profecto.

Nunc Venerem hanc veneremur bonam, ut nos lepide adiverit hodie. 305

TRACHALIO. PISCATORES.

TR. Animum ádvorsavi sédulo, ne erum úsquam præterírem :

Nam quóm modo exibát foras, ad pórtum se aibat íre :
Me huc óbviam jussít sibi veníre ad Veneris fánum.

Set quós perconter cómmodo eccos vídeo astare : adíbo.
Salvéte fures máritumi, conchítæ atque hamiótae, 310
Famélida hominum nátio. Quid ágitis ? ut perítis ?

PI. Ut píscatorem aequómst, fame sitíque speque.

TR. Ecquémnam

Hodie ádulescentem strénuia facié, rubicundum, fórtem,
Ingénoum, dum hic astátis vos, vidístis huc veníre,
Qui trís secum homines dúceret chlamydátos cum ma-
chaérís ? 315

PI. Nullum ístac facie, üt praédicas, venísse huc sci-
mus. TR. Écquem

Recálvom ac siloném senem, statútum, ventriósum,
Tortís superciliís, contracta frónte, frauduléntum,
Deorum ódium atque hominum, málum, mali vití pro-
brique plénū, 319

Qui dúceret muliérculas duas sécum satis venústas ?

PI. Cum istiús modi virtútibus operísq[ue] natus qui sit,
Eum quidem ád carnuficemst aéquius quam ad Véne-
rem conmeáre.

TR. At sí vidistis, dícite. PI. Huc profecto nullus vé-
nit.

Valé. TR. Valete. Crédidi : factúmst quod suspicá-
bar :

Data vérba ero sunt : lénō abit sceléstus exulátum. 325
In návem ascendit, mülieres avéxit : ariolús sum.

Is húc erum etiam ad prándium vocávit, sceleris sé-
men.

Nunc quíd mihi meliust, quam slico hic erum ópperiar
dum véniat ?

Eadem ópera, Veneria haéc sacerdos síquid ampliús
scit,
Si vídero, exquisívero : facié me certiórem. 330

AMPELISCA. TRACHALIO.

AM. Intéllego : hanc quae próxuma hic est vília Ve-
neris fáno
Pulsáre jussisti átque aquam rogáre. TR. Quoja ad
aúris
Vox mi ádvolavit ? AM. Ópsecro, hic quis lóquitur ?
quem ego vídeo ?
TR. Estne Ámpelisca haec, quaé foras e fáno egredi-
tur ? AM. Éstne hic
Trachálío, quem cóncor, calátor Plesidíppi ? 335
TR. Eást. AM. Is est : Trachálío, salvé. TR. Salve,
Ampelísca :
Quid tú agis ? AM. Aetatem haú malam male. TR.
Mélius omináre.
AM. Verum ómnis sapientís decet conférre et fabulári.
Set Plésidippus túus erus ubi amábost ? TR. Heia véro,
Quasi nón sit intus. AM. Néque pol est neque húc
quidem ullus vénit. 340
TR. Non vénit ? AM. Vera praédicas. TR. Non ést
meum, Ampelísca.
Set quám mox coctumst prándium ? AM. Quod prán-
dium, opsecró te ?
TR. Nempe rém divinam fáctitis hic ? AM. Quid sóm-
nias, amábo ?
TR. Certe húc Labrax ad prándium vocávit Plesidíp-
pum,
Erum méum erus voster. AM. Édepol hau miránta
facta dícis : 345

Si dêos decepit ét homines, lenónum more fécit.

TR. Non rém divinam fâcritis hic vos néque erus?
AM. Arioláre.

TR. Quid tú agis igitur? AM. Éx malis multís metu-
que súmmo

Capitálique ex perículo orbas aúxiliique opúmque huc
Recépit ad se Véneria haec sacérdos me et Palaéstram.

TR. An híc Palaestrast, ópsecro, erí mei amica? AM.
Cérto. 351

TR. Inést lepos in núnctio tuo mágnus, mea Ampelísca.
Set istúc periculum pérlobet quod fúerit vobis scíre.

AM. Confráctast, mi Trachálío, hac nócte navis nóbis.

TR. Quid, návis? quae istaec fâbulast? AM. Non aú-
divisti, amábo, 355

Quo pácto leno clânculum nos hínc avehere vóluit

In Síciliam et quidquíd domi fuit ín navem inposívit?

Ea núnct perierunt ómnia. TR. O Neptúne lepide,
sálve:

Ne te áleator núllus est sapiéntior. Profécto

Nimis lepide jecistí bolum: perjúrum perdidísti. 360
Set núnct ubist lenó Labrax? AM. Periít potando,
opínor:

Neptúnus magnis póculis hac nócte eum invitávit.

TR. Credo hérkle, anancaeó datum quod bíberet. Ut
ego amó te,

Mea Ámpelisca: ut dúcis es: ut mûlsa dicta dícis.

Set tu ét Palaestra quó modo salvae éstis? AM. Sci-
bis fâxo. 365

De návi timidae ambae ín scapham insulúimus, quia
vidémus

Ad sáxa navem férrier: properáns exolvi réstem,
Dùm illí timent. Nos cùm scapha tempéstas dextro-
vórsum

Différt ab illis. Ítaque nos ventísque fluctibúsque 369
Jactátae exemplis plúrumis miseraé perpetuam nôctem

* * * * * * * * * * *
 Vix hódie ad litus pérultit nos vénus examinátas.
 TR. Noví, Neptunus íta solet: quanívís fastidiósus
 Aedílis est: siquae ínprobæ sunt mérces, jactat ómnis.
 AM. Vae cápti atque aetati tuac. TR. Tuó, mea Am-
 pelísca. 375

Sciví lenonem fácere istuc quod fécit: saepe díxi.
 Capíllum promittam óptumumst, occúpiamque ariolári.
 AM. Cavístin ergo tu átque erus ne abíret, quom sci-
 bátis?

TR. Quid fáceret? AM. Si amabát, rogas quid fáce-
 ret? adserváret

Dies nóctisque: in custódia esset sémper. Verum
 ecástor 380

Ut málti fecit: íta probe curávit Plesidíppus.

TR. Quor tu ístuc dicis? AM. Rés palamst. TR.
 Scin tu? étiam qui it lavátum

In bálineas, quom ibi sédulo sua véstimenta sérvat,
 Tam súbrupiuntur: quíppe qui quem illórum opservat
 fálsust:

Fur fáscile quem opservát videt: custós qui fur sit nés-
 cit. 385

Set díuce me ad illam: ubíst? AM. I sane in Véneris
 fanum huc íntro:

Sedéntem flentemque ópprimes. TR. Ut jam ístuc
 mihi moléstumst:

Set quíd flet? AM. Ego dicám tibi: hoc sése excru-
 ciat ánimi.

Quia léno ademít cístulam ei, quam habébat ubique ha-
 bébat

Qui súos parentis nóstceré potésset: eam verétur 390
 Ne périerit. TR. Ubinam éa fuit cistéllula? AM.
 Ibidem in návi:

Conclúsit ipse in vídulum, ne cópia esset éjus
 Qui súos parentis nóstceret. TR. O fácinus inpudícum,

~~Quam liberam esse opörteat, servíre postuláre.~~

AM. Nunc êum cum navi scilicet abíssse pessum in ál-tum. 395

Et aúrum et argentúm fuit ibidém lenonis ómne.

TR. Credo áliquem immersisse átque eum excepísse.

AM. Id misera maéstast,
Sibi eórum evenisse ínopiam. TR. Jam istóc magis
usus fáctost,

Ut eam íntro consolérque eam, ne síc se excruciet ánimi.

Nam múlta praeter spém scio multís bona evenísse. 400

AM. At ego étiam, qui speráverint spem décepísse múltos.

TR. Ergo ánimus aequos óptumumst aerúmnae condi-méntum.

Ego eo íntro, nisi quid vís. AM. Eas. Ego quód mihi
imperávit

Sacérdos id faciam átque aquam hinc de próxumo ro-gábo. 404

Nam extémplo, si verbís suis peterém, datus dixit.

Neque dígniorem cénsco vidíssse anum me quémquam,
Quoi dêos atque homines cénseam bene fácer magis
decére.

Ut lépide, ut liberáliter, ut honéste atque haut graváte
Timidás, egentis, úvidas, ejéctas, examinátas 409

Accépit ad sese: haú secus quam si éx se simus nátae.

Ut eápe modo succíncta aquam calefáctat, ut lavémus.

Nunc, né morae illi sím, petam hinc aquam, únde mi
imperávit.

Heus, écqui in villast? écquis hoc reclúdit? ecquis pró-dit?



SCEPARNIO. AMPELISCA.

SC. Quist qui nostris tám proterve fóribus facit injúriam?

AM. Égo sum. SC. Hem, quid hoc bonist? eu, ede-
pol spécie lepida múlierem. 415

AM. Sálve, adulescens. SC. Et tu multum salveto,
adulescéntula.

AM. Ád vos venio. SC. Accípiam hospitio, sí mox
venies vésperi,

Ítem ut adfectam: nám nunc nihil est quí te mane
múlierem

* * * * * * * * * *
Sét quid ais, mea hílara, lepida? AM. Ah, nímium
familiáriter 420

Me áttrectas. SC. Pro di ínmortales, Véneris ecclí-
gia haéc quidemst.

Út in ocellis hílaritudost: héia, corpus quôjus modi:
Sábvolturiumst, illut quidem "subáquilum" volui
dícere.

Vél papillae quôjus modi: tum quae índoles in sá-
viost.

AM. Nón ego sum pollúcta pago: pótin ut me aps-
tineás manum? 425

SC. Nón licet te síc placidule bélلام belle tángere?

* * * * * * * * * *
* * * * * * * * * *

AM. Ótium ubi erit, túm tibi operam lúdo et deli-
ciaé dabo.

Núnc, quam ob rem huc sum míssa, amabo vél tu mi-
aias vél neges. 430

SC. Quíd nunc vis? AM. Sapiénti ornatus quíd ve-
lim indicíum facit.

SC. Méus quoque hic sapiénti ornátus quíd veliñ in-
dicíum facit.

AM. Haéc sacerdos Véneris petere hinc jússit me a
vobís aquam :

* * * * * * * * *

SC. Át ego basilicús sum : quem nisi óras, guttam
nón feres. 435

Nóstro illum puteúm periclo et fírramentis fódimus.
Nísi multis blandítiis a me gútta non ferrí potest.

AM. Quór tu aquam graváre amabo, quam hóstis
hosti cómodat ?

* * * * * * * * *

SC. Quór tu operam graváre mihi, quam cívís civi
cómodat ? 440

AM. Ímmo etiam tibi, méa voluptas, quaé voles fa-
ciam ómnia.

SC. Eúgepae, salvós sum : haec jam me súam volup-
tatém vocat.

Dábitur tibi aqua, né nequiam mé ames. Cedo
mi urnám. AM. Cape :

Própera amabo ecférre. SC. Manta : jam híc ero,
voluptás mea.

* * * * * * * * * 445

* * * * * * * * *

AM. Quíd sacerdotí me dicam esse híc moratam tám
diu ?

* * * * * * * * *

Út etiam nunc mísera timeo, ubi óculis intueór mare.
Set quíd ego misera vídeo procul in lítore ? 450

Meum erúm lenonem Síciensemque hóspitem,
Quos périssse ambos mísera censebam ín mari.

Jam plús mali illut nóbis vivit quám ratae.

Set quíd ego cesso fúgere in fanum ac dícere haec
Palaéstrae, in aram utí configiamús prius 455

Quam scélus huc leno véniat nosque hic ópprimat ?
Configiam hinc : ita res súppetit subító mihi.

SCEPARNIO.

Pro di ínmortales, ín aqua numquam créddi
 Voluptátem inesse tántam: ut hanc traxí lubens.
 Nimió minus altus púteus visust quám prius. 460
 Ut síne labore hanc éxtraxi; praeſíscine,
 Satin néquam sum, utpote qui hódie amare incéperim?
 En tibi aquam, mea tu bélula: hem, eam síc volo
 Te férre honeste, ut égo fero: ut placeás mihi.
 Set ubi tu's delicáta? cape aquam hanc sis. Ubi's? 465
 Amat hércle me, ut ego opínor: delituít mala.
 Ubi tú's? etiamne hanc úrnam accepturá's? ubi's?
 Commódule ludis. Tándem vero sério.
 Etiam ácceptura's úrnam hanc? ubi tu's géntium? 469
 Nusquam hércle equidem illam vídeo: ludos mé facit.
 Adpónam hercle urnam jám ego hanc in mediá via.
 Set autem quid si hanc hínc apstulerit quíspiam
 Sacram úrnam Veneris? mi exhibeat negótium.
 Metuo hércle ne illa múlier mi insidiás locet,
 Ut cónprehendar cùm sacra urna Véneria. 475
 Nempe óptumo me júre in vinclis énicet
 Magistrátus, si quis me hánc habere viderit.
 Nam haec líterast: éapse cantat quója sit.
 Jam hercle évocabo hinc hánc sacerdotém foras,
 Ut hánc accipiat úrnam. Accedam huc ád foris. 480
 Heus, Ptólemocratia, cápe sis hanc urnám tibi:
 Muliércula hanc nescio quae hue ad me détulit.
 Intró ferundast. Répperi negótium,
 Si quídem mihi ultro his ádgerunda etiámst aqua.

LABRAX. CHARMIDES.

LA. Qui homo ésse sese míserum et mendicúm volet,
 Neptúno crédat sésc atque aetatém suam: 486

Nam síquis cum eo quíd rei commíscuit,
 Eum ad hóc exemplum amíttit ornatúm domum.
 Edepól Libertas lépida's, quae numquám pedem
 Voluísti in navem mécum hercle una inpónere. 490
 Set úbi ille meus est hóspes qui me pérdidit ?
 Atque éccum incedit. CH. Quó malum properás, La-
 brax ?

Nam equidém te nequeo cónsequi tam strénue.
 LA. Utinám prius quam te óculis vidissém meis
 Maló cruciatu in Sícilia perbíteres, 495
 Quem própter hoc mihi óptigit miseró mali.
 CH. Utinam égo, quom in aedis me ád te adduxistí tuas,
 In cárcere illo pótius cubuissém die :
 Deosque ínmortalis quaéso, dum vivás, uti
 Omnís tui similis hóspites habeás tibi. 500

LA. Malám Fortunam in aédis te adduxí meas.
 Quid míhi scelesto tibi erat auscultátio ?
 Quidve hínc abitio ? quídve in navem inscénso ?
 Ubi pérdidi etiam plús boni quam m̄shi fuit.
 CH. Pol mínume miro, návis si fractást tibi, 505
 Scelus te ét sceleste pártia quae vexít bona.
 LA. Pessúm dedisti blándimentis mé tuis.
 CH. Sceléstiorēm cénam cenaví tuam
 Quam quaé Thyestaest ánteposita et Téreo.
 LA. Perii, ánimo male fit. Cóntine quaesó caput. 510
 CH. Pulmóneum edepol nímis velim vomitúm vomas.
 LA. Eheú, Palaestra atque Ámpelisca, ubi éstis nunc ?
 CH. Piscíbus in alto crédo præhibent pábulum.
 LA. Mendícitatēt mi óptulisti operá tua,
 Dum tūis ausculto mágnidicis mendáciis. 515
 CH. Bonámst quod habeas grátiam meritó mihi,
 Qui te éx insulso sálsum feci operá mea.
 LA. Quin tu hínc is a me in máxumam malám crucem.
 CH. Éas : easque rés agebam cōmodum.
 LA. Eheú, quis vivit mé mortalis míserior ? 520

CH. Ego mólto tanto míserior quam tú, Labrax.

LA. Qui? CH. Quia ego indignus súm, tu dignu's quí
sies.

LA. O scírpe, scirpe, laúdo fortunás tuas,
Qui sémpér servas glóriam arítudinis.

CH. Equidém me ad velitátionem exérceo: 525
Nam omnía corusca praé tremore fábulor.

LA. Edepól, Neptune, es bálineator frígidus:
Cum véstimentis póstquam a ted abii, álgeo.
Ne thérnopolíum quidem ullum ille ínstruit:

Ita sálsam praehibet pótionem et frígidiám. 530

CH. Ut fórtunati súnt fabri ferrárii,
Qui apút carbones ádsident: sempér calent.

LA. Utinám fortunam núc ego anaſínam úterer,
Utí, quom exivissem éx aqua, arerém tamen. 534

CH. Quid, si álico ad ludos mé pro manducó locem?

LA. Quaprópter? CH. Quia pol cláre crepito dénti-
bus.

Set óptumo me júre elavisse árbitror.

LA. Qui? CH. Quíne auderem técum in navem ascén-
dere,

Qui a fúndamento mi úsque movistí mare?

LA. Tibi aúscultavi: tú promittebás mihi 540
Illi ésse quaestum máxumum meretrícibus:
Ibi mé conruere pósse aiebas dítias.

CH. Jam póstulabas te, ípurata bélua,
Totám Siciliam dévoraturum ínsulam.

LA. Quaenám balaena mēum voravit vídulum, 545
Aurum átque argentum ubi ómne compactúm fuit?

CH. Eadem ílla credo quaé meum marsúpium,
Quod plénū argenti fuit in saccipério.

LA. Eheú, redactus sum úsque ad unam hanc túniculam
Et ad hóc misellum pállium: perii óppido. 550

CH. Vel cónsociare míhi quidem tecúm licet:
Aequás habemus pártis. LA. Saltem sí mihi

Muliérculae essent sálvae, spes aliquac̄ forent.
 Nunc sí me adulescens Plésidippus víderit,
 Quo ab árrabonem pró Palaestra accéperam, 555
 Is exhibebit híc jam mihi negótium.
 CH. Quid, stúlte, ploras? tibi quidem edepol cópiast,
 Dum língua vivet, quí rem solvas ómnibus.

SCEPARNIO. LABRAX. CHARMIDES.

SC. Quíd illuc opsecró negotist, quód duea muliérculae
 Híc in fano Véneris signum fléntes amplexaé tenent,
 Nescio quem metuéntes miserae? nócte hac vero próx-
 uma 561

Sé jactatas átque ejectas hódie esse aiunt é mari.

LA. Ópsecro hercle, aduléscens, ubi istae súnt quas
 memoras múlieres?

SC. Híc in fano Véneris. LA. Quot sunt? SC. Tóti-
 dem quot ego et tú sumus.

LA. Némpe meae? SC. Nempe néscio istuc. LA.
 Quá sunt facie? SC. Seítula: 565

Vél ego amare utrámvis possim, sí probe adpotús siem.

LA. Némpe puellae? SC. Némpe molestu's: í, vise
 intro, sí lubet.

LA. Mēas oportet íntus esse hic múlieres, mi Chár-
 mides.

CH. Júppiter te pérdat, et si súnt et si non súnt tamen.

LA. Íntro rumpam jam húc in Veneris fánum. CH. In
 barathrum mávelim. 570

Ópsecro, hospes, dá mihi aliquid úbi condormiscám loci.

SC. Ístic ubi vis cónđormisce: némo prohibet, púpli-
 cumst.

CH. Át vides me, ornátus ut sim véstimentis úvidis.
 Récipe me in tectúm, da mihi vestímenti aliquid áridi,

Méa dum arescunt: ín aliquo tibi grátiam referám loco.

SC. Tégillum eccillút mihi unum áret: id si vís, dabo.
 Éodem amictus, éodem tectus ésse soleo, sí pluit. 577
 Tú istaec mihi dato: éxarescent fáxo. CH. Eho, an te
 paénitet,
 In mari quom hac nóctu elavi, ne híc in terra iterum
 éluaam?

SC. Éluas tu an éxungare, cíccum non intérduim. 580
 Tíbi ego numquam crédam quicquam nísi si accepto
 pígnore.

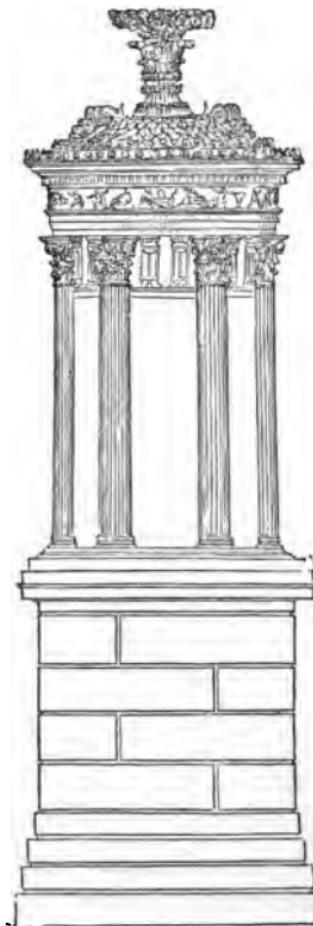
Tú vel suda vél peri algu vél tu aegrota vél vale.
 Bárbarum hospitém mi in aedis níl moror: sat lítiumst.
 CH. Jámne abis? venális illic dúctitavit, quískis est:
 Nón est misericórs. Set quid ego hic ásto infelix úvi-
 dus? 585

Quín abeo hinc in Véneris fanum, ut édormiscam hanc
 crápulam,

Quám potavi hoc nóctis praeter ánimi mei senténtiam?
 Quási vinis Graecís Neptunus nóbis suffudít mare,
 Ítaque alvom prodí speravit nóbis salsis póculis.
 Quíd opust verbis? si ínvitare nós paulisper pérgeret,
 Íbidem obdormissémus: nunc vix vívos amisít do-
 mum. 591

Núnc lenonem quíd agit intus vísam, convivám meum.





A C T U S I I I.

DAEMONES.

Miris modis di lúdos faciunt hóminibus:
Mirisque exemplis sómnia in somnís danunt.
Ne dórmientis quídem sinunt quiéscere.
Velút ego hac nocte quaé processit próxuma
Mirum átque inscitum sómniavi sómnum.
Ad hirúndinínium nídum visast símia

Ascénsionem ut fáceret admolírier :
 Neque eás eripere quíbat inde. Póstibi 600
 Vidétur ad me símia adgredírier,
 Rogáre scalas út darem utendás sibi.
 Ego ad hóc exemplum símiae respóndeo,
 Natás ex Philomela átque ex Progne esse hirúndines.
 Ago cum illa, nequid nóceat meis populáribus. 605
 Atque illa nimio jám fieri ferócius :
 Vidétur ultro míhi malum minitárier.
 In jús vocat med. Íbi ego nescio quó modo
 Irátus videor médiā arripere símiam :
 Conclúdo in vincla béstiam nequíssumam. 610
 Nunc quam ád rem dicam hoc áttinere sómnium,
 Numquam hódie quivi ad cónjecturam evádere.
 Set quíd hoc in Veneris fáno meae vicíniae
 Clamórís oritur ? ánimus miratúr meus.

TRACHALIO. DAEMONES.

TR. Pró Cyrenensés populares, vóstram ego inploró
 fidem, 615
 Ágricolae, adcolaé propinqui qui éstis his régiónibus,
 Férete opem inopiae átque exemplum péssum pessúm
 date.
 Víndicate, ne ínpiorum pótior sit polléntia
 Quam ínnocentum, quí se scelere fíeri nolunt nóbilis.
 Státuite exemplum ínpudenti, dáte pudori praémium :
 Fácite hic lege pótius liceat quám vi victo vívere. 621
 Cúrrite huc in Véneris fanum, vóstram iterum inploró
 fidem,
 Quí prope hic adéstis quique audítis clamorém meum.
 Férete suppetiás qui Veneri Véneriae que antístítiae
 Móre antiquo in cùstodelam súm commiserúnt caput.

Praetorquete injuriae prius collum quam ad vos per-
venat. 626

DÆ. Quid istuc est negoti? TR. Per ego haec genua
te optestor, senex,
Quisquis es... DÆ. Quin tu ergo omitte genua et
quid sit mi expedi,
Quor tumultués. TR. Teque oro et quaeso, si speras
tibi

Hoc anno multum futurum sirpe et laserpicum 630
Eamque eventuram exagogam Capanam salvam et so-
spitem,

Atque ab lippitidine usque siccitas ut sit tibi...

DÆ. Sanun es? TR. Seu tibi confidis fore multam
magidarim,

Ut te ne pigate dare operam mihi quod te orabó, se-
nex.

DÆ. At ego te per crura et talos tergumque optestor-
tuum, 635

Sí tibi ulmeam futuram spères virgidemiam

Et tibi eventuram hoc anno uberem messem mali,

Ut mi istuc dicás negoti quid sit, quor tumultues.

TR. Qui lubet maledicere? equidem tibi bona optavi
omnia.

DÆ. Bene equidem tibi dico, qui te digna ut eveniant
precors. 640

TR. Opsecro, hoc praevörtere. DÆ. Ergo quid negoti-
tist? TR. Múieres

Duae innocentes intus hic sunt, tui indigentes auxili,
Quibus advorsum jús legesque hic insignite injuria
Factast fitque in Veneris fano. Tum sacerdos Veneria
Indigne afflictatur. DÆ. Quis homost tanta confi-
dentina, 645

Qui sacerdotem audeat violare? set eae mulieres
Quae sunt? aut quid sis iniqui fit? TR. Si das ope-
ram, eloquar.

Véneris signum súnt amplexae : núc homo audacíssimus

Éas deripere vólt. Eas ambas ésse oportet líberas.
DÆ. Quís istic est, qui dêos tam parvi péndit ? paucis
éxpedi. 650

TR. Fraúdis, sceleris, párricidi, pérjuri pleníssumus,
Légirupa, inpudéns, inpurus, ínverecundíssumus :
Úno verbo apsólvam, lenost : quíd illum porro praédi-
cem ?

DÆ. Édepol infortúnio hominem praédicas donábilem.

TR. Quí sacerdotí scelestus faúcis interprésserit. 655

DÆ. Át malo cum mágno suo hercle fécit. Ite istínc
foras,

Túrbalio, Sparáx : ubi estis ? TR. I ópsecro intro, súb-
veni

Íllis. DÆ. Iterum autem ímperabo ? séquimini hac.

TR. Age núc jam,

Júbe oculos elídere, itidem ut sépiis faciúnt coqui.

DÆ. Próripite hominem péribus huc itidém quasi oc-
cisám suem. 660

TR. Aúdio tumúltum : opinor, léno pugnis péctitur.

Nímis velim inprobíssumo homini málas edentáverint.

Sét eccas ipsae huc égrediuntur tímidae e fano múli-
eres.

PALAESTRÆ. AMPELISCA. TRACHALIO.

PA. Núc id est, quom ómnium cópiarum átque
opum,

Aúxili, praésidi vídūtas nós tenet. 665

Núlla spes néc viast quaé salutem ádferat,
Nec scímus quam in pártem ingredí persequé-
mur.

Nimis magno miserae in metu nunc sumus ambae.

Tanta importunitas tantaque injuria
Facta in nos est modo hic intus ab nostro ero, 670
Qui scelestus sacerdotem anum praecipes
Reppulit, propulit perquam indignis modis
Nosque ab signo intumo vi deripiuit sua.

Set nunc se ut ferunt res fortunaeque nostrae,
Moririst par nec meliust morte in miseriis. 675

TR. Quid est? quae illaec oratiost? cesso ego illas
consolari?

Heus, Palaestra: heus, Ampelisca. PA. Opsecro, quist
qui vocat?

AM. Quist is qui nominat? TR. Si respexis, scies.

PA. O salutis meae spes. TR. Tace ac bono animo es:
Me vide. PA. Si modo id liqueat, vis ne opprimat.

TR. Quae viss? PA. Vim mi adigit adferam ipsa.

TR. Ah desine: nimis inepita's. 681

PA. Desiste dictis nunc jam me miseram consolari.

AM. Nisi quid re praesidi adparas, Trachalio, acta haec
res est.

PA. Certumst moriri quam hunc pati grassari lenonem
in me.

Set muliebri animo sum tamen: miserae quom venit
in mentem 685

Mihi mortis, metus membra occupat. TR. Edepol
quamquam hoc acerbumst,

Bonum animum habete. PA. Nam opsecro unae ani-
mus bonus mi invenitur?

TR. Ne, inquam, timete: adsidite hic in ara. AM.
Quid istaec ara

Prodesset nobis plus potest quam signum in fano hic
intus

Veneris, quod amplexac modo, unde abreptae per vim
miserae? 690

TR. Sedéte hic modo: ego hinc vós tamen tutábor.
Aram habéte hanc

Vobís pro castris: moénia haec: hinc égo vos defen-
sábo.

Praesídio Veneris málitiae lenónis contra incédam.

PA. Tibi aúscultamus ét Venus alma ámbae te opse-
crámus

Aram ámplexantes hanc tuam lacrumántes, genibus
níxae, 695

In cùstodelam nós tuam ut recipias et tutére:

Illós scelestos, quí tuum fecérunt fanum párví,

Ut úlciscare nósque ut hanc tua páce aram oþsidére

Sinás, quae elautae ambaé sumus operá Neptuni nóctu.

Ne invísas habeas néve idcirco nóbis vitio vórtas, 700

Si quídpiamst minus quód bene esse laútum tu arbi-
trére.

TR. Has aéquom petere intéllego: decet áps te id im-
petrári:

Ignoscere his te convenit: metus has id ut faciant su-
bit.

Te ex cóncha natam esse aútumant: cave tu hárum
conchas spérnas.

Set óptume eccum exít senex, patrónus mihiue et vó-
bis. 705

DAEMONES. LABRAX. LORARI. TRACHALIO. PA-
LAESTRA ET AMPELISCA.

DÆ. Éxi e fano, nátum quantumst hóminum sacrile-
gíssume.

Vós in aram abíte sessum. Sét ubi sunt? TR. Huc
réspice.

DÆ. Óptume: istuc vólueramus. Júbe modo accedát
prope.

† Tún legirupiónem hic nobiscúm dis facere póstulas ?
Púgnum in os inpíngē. LA. Iniqua haec pátor cum
pretió tuo. 710

DÆ. Át etiam minitátur audax. LA. Jús meum erep-
túmst mihi :

Méas mihi ancillás invito me éripis. TR. Ergó dato
Dé senatu Cýrenensi quémvis opulentum árbitrum,
Sí tuas esse opórtet nive eas ésse oportet liberas, 714
Níve in carcerém conpingi te aéquomst aetatémque ibi
Te úsque habitare, dó nec totum cácerem contríveris.
LA. Nón hodie isti rei aúspicavi, ut cùm furcifero fá-
buler.

Té ego appello. DÆ. Cum ístoc primum quí te novit
dísputa.

LA. Técum ago. TR. Atqui mécum agundumst.
Súntne illae ancillaé tuae ?

LA. Súnt. TR. Agedum ergo, tánge utramvis dígitu-
lo minumó modo. 720

LA. Quíd, si attigero ? TR. Extémplo hercle ego te
fóllem pugilatórium

Fáciam et pendentem íncursabo púgnis, perjuríssume.

LA. Míhi non liceat méas ancillas Véneris de ara ab-
dúcere ?

DÆ. Nón licet: itast léx apud nos. LA. Míhi cum
vostris légibus

Níhil est commerci: équidem jam istas ámbas educám
foras. 725

Tú senex si istás amas, huc árido argentóst opus.

DÆ. Véneri haec autem cónplacuerunt. LA. Hábeat,
si argentúm dabit.

DÆ. Déa tibi argentúm ? nunc adeo ut scías meam
senténtiam,

Óccupito modo illís adferre vím joculo pauxíllulam :
Íta ego te hinc ornátum amittam, tu ípsus te ut non
nóveris. 730

Vós adeo, ubi ego innúero vobis, ni ēi caput exoculás-sitis,

Quási juncis murtéta item ego vos vírgis circumvín-ciam.

LA. Ví agis mecum. TR. Etiam ópprobras vim, flá-giti flagrántia ?

LA. Tún trifurcifér mihi audes ínclementer dícere ?

TR. Fáteor, ego trifúrcifer sum: tú's homo adprimó probus : 735

Númqui minus hasce ésse oportet líberas ? LA. Quid, líberas ?

TR. Átque eras tuás quidem hercle atque éx germana Graécia :

Nam áltera haec est náta Athenis íngenuis paréntibus.

DÆ. Quid ego ex te audio ? TR. Háncc Athenis ésse natam líberam.

DÆ. Méa poplaris ópsecro haec est ? TR. Nón tu Cyrenénsis es ? 740

DÆ. Ímmo Athenis nátus altusque éducatusque Átticis.

TR. Ópsecro, defénde civis tūas, senex. DÆ. O fília, Quóm ego hanc video, mēarum me apsens míseriarum cónmones :

Tríma quae periít mihi : jam ea tántast, si vivít, scio.

LA. Árgentum ego pro istísce ambabus, quójae erant, dominó dedi. 745

Quíd mea refert, haéc Athenis nátaene an Thebís sient, Dúm mihi recte sérvitutem sérviant ? TR. Itane, ín-pudens ?

Túne hic felis vírginalis líberos paréntibus

Súblectos habébis atque indígno quaestu cónteres ? 749

Námque huic alteraé quae patria sit, profecto néscio :

Nísi scio probiórem hanc esse quám te, inpuratíssume.

LA. Túae istae sunt ? TR. Cántende ergo, utér sit tergo vérior :

Ni ófferumentás habebis plúris in tergó tuo
 Quam úlla navis lónga clavos, tum égo ero mendacís-
 sumus.

Póstea tu aspicio meum, quando égo tuum inspectá-
 vero : 755

Ní erit tam sincérum, ut quivis dícat ampullárius,
 Óptumum esse operí faciendo córium et sinceríssu-
 mum,

Quíd causaest quin vírgis te usque ad sáturitatem saú-
 ciem ?

Quíd illas spectas ? quás si attigeris, óculos cripiám
 tibi.

LA. Át quin, quia votás, utramque jám mecum abdu-
 cám semul. 760

DÆ. Quíd facies ? LA. Volcánum adducam : is Véne-
 rist advorsárius.

TR. Quó illic it ? LA. Heus, écquis hic est ? heús.
 DÆ. Si attigeris óstium,

Jám tibi hercle in óre fiet méssis mergis púgneis.

LA. Núllum habemus ignem : fícis víctitamus áridis.

DÆ. Égo dabo ignem, sí quidem in capite tûo conflan-
 di cópiast. 765

LA. Íbo hercle aliquo quaéritatum ignem. DÆ. Quid,
 quom invéneris ?

LA. Ignem magnum hic fáciam. DÆ. Quine ut húma-
 num exurás tibi ?

LA. Ímmo hasce ambas híc in ara ut vívas comburam.
 DÆ. Id volo.

Nam hércle ego te contínuo arripiam bárba et in ignem
 cóniciam

Téque ambustulátum magnis óbiciam avibus pábu-
 lum. 770

Quóm conjecturam égomet mecum fácio, haec illast
 símia,

Quae hás hirundinés ex nido vólt eripere ingratiis,

Quód ego in somnis sómniavi. TR. Scín quid tecum
oró, senex ?

Út illas serves, vím defendas, dúm ego erum adducó
meum.

DÆ. Quaére erum atque addúce. TR. At hic ne. . .

DÆ. Máxumo maló suo, 775

Si áttigerit sive óceptassit. TR. Cúra. DÆ. Cura-
túmst: abi.

TR. Húnc quoque adserva ípsum, nequo abítat. Nam
promísimus

Cárnufici aut taléntum magnum aút hunc hodie sístere.

DÆ. Ábi modo: ego, dum abés, ut abeat nón sinam.

TR. Huc revénero.

DÆ. Utrúm tu leno cùm malo lubéntius 780

Quiéscis an sic síne malo, si cópiast ?

LA. Ego quaé tu loquere flócci non fació, senex.

Meas quídem ted invito ét Venere et summó Jove

De ará capillo jám deripiam. DÆ. Tángedum.

LA. Tangam hércle vero. DÆ. Ágedum ergo, ac-
cede húc modo. 785

LA. Jubedúm recedere ístos ambo illúc modo.

DÆ. Immo ád te accendent. LA. Nón hercle equi-
dem céNSEO.

DÆ. Quid agés, si accendent própius ? LA. Ego re-
céssero.

Verúm, senex, si te úmquam in urbe offéndero,
Numquam hércle quisquam mé lenonem díixerit, 790
Si té non ludos péssimos dimísero.

DÆ. Facito ístuc quod minítáris. Set nunc ínterim
Si illás attigeris, dábitur tibi magnúm malum.

LA. Quam mágnūm vero ? DÆ. Quántum lenoni-
sat est.

LA. Minás ego istas flócci non fació tuas: 795
Equidem éas te invito jam ámbas rapiam. DÆ.

Tángedum.

LA. Tangam hércle vero. DÆ. Tánges, at scin quó modo?

Idúm Turbalio cùrriculo, adfer húc domo
Duas clávas. LA. Clavas? DÆ. Sét probas: pro-
perá cito.

Ego te hódie faxo récte acceptum, ut dígnus es. 800

LA. Eheú, scelestus gáleam in navi pérdidi:

Nunc mi óportuna hic ésset, salva sí foret.

Licét saltem istas mi áppellare? DÆ. Nón licet.

Ehem,

Eccum óptume edepol húc clavator ádvenit. 805

LA. Illút quidem edepol tínnimentumst aúribus.

DÆ. Age, áccipe illanc álteram clavám, Sparax.

Age, álter istinc, álter hinc adsístite.

Adsístite ambo. Síc. Audite núnc jam:

Si hercle íllic illas hódie digito tétingerit 810

Invítas, ni istunc ístis invitássitis

Usque ádeo, donec quá domum abeat nésciat,

Perístis ambo. Si áppellabit quémpiam,

Vos réspondetote ístinc istarúm vicem.

Sin ípse abitere hínc volet, quantúm potis, 815

Extémplo amplexitótē crura fústibus.

LA. Etiám me abire hinc nón sinent? DÆ. Dixí satis.

Et úbi ille servos cùm ero suo huc advénerit,

Qui erum árcessivit, ftote exempló domum.

Curáte haec sultis mágna diligéntia. 820

LA. Eu, hércle ne istic fána mutantúr cito:

Hoc Hérculist jam, Véneris fanum quód fuit:

Ita dñō destituit sígna hic cum clavís senex.

Non hércle quo hinc nunc géntium aufugiám scio:

Ita núnc mi utrumque saévit, et terra ét mare. 825

Palaéstra. LO. Quid vis? LA. Ápage, controvér-
siast:

Haec quídem Palaestra quaé respondit nón meast.

Heus, Ámpelisca. LO. Cáve sis infortúnio.
 LA. Ut pótis est, ignavi hómines satis recté monent.
 Set vóbis dico, heus, vóbis num moléstiaſt 830
 Me adíre ad illas própius? LO. Nil nobís quidem.
 LA. Numquíd molestum míhi erit? LO. Nil, si cá-
 veris.
 LA. Quid ést quod caveam? LO. En, á crasso in-
 fortúnio.
 LA. Quaeso hércle adire ut líceat. LO. Adeas, sí
 velis.
 LA. Bene hércle factum: vóbis habeo grátiam. 835
 Accédam propius. LO. Íllic asta tu ílico.
 LA. Edepól proveni néquiter multís modis:
 Certúmst hasce hodie usque ópsidione víncere.

**PLESIDIPPUS. TRACHALIO. LABRAX. LORARIL.
 PALAESTRA ET AMPELISCA. CHARMIDES.**

PL. Meamne ille amicam léno vi, violéntia 839
 De ará deripere Véneris voluit? TR. Ád modum.
 PL. Quin óccidisti extémplo? TR. Gladius nón
 erat.
 PL. Caperés aut fustem aut lápidem. TR. Quid,
 ego quási canem
 Hominem ínsectarer lápidibus nequíssumum?
 * * * * * * * * * *
 LA. Nunc pól ego perii: Plésidippus éccum adest:
 Convórret jam hic me tótum cum pulvísculo. 845
 PL. Etiámne in ara túnc sedebant múlieres,
 Quom ad mé profectu's íre? TR. Nunc ibidém se-
 dent.
 PL. Quis illás nunc illic sérvat? TR. Nescio quís
 senex,
 Vicínus Veneris, ís dedit operam óptumam:

Is nunc cum servis seruat: ego mandáveram. 850
 PL. Duc me ad lenonem récta. Ubi illic ést homo?
 LA. Salvé. PL. Salutem níl moror. Opta ócius,
 Rapín te optorto cóllo mavis án trahi:
 Utrúmvis opta, dám licet. LA. Neutrúm volo.
 PL. Abi sáne ad litus cùrriculo, Trachálío, 855
 Jube illós in urbem ire óbviam a portú mihi,
 Quos mécum duxi, hunc qui ad carnuficem tráde-
 rent:

Post húc redito atque ágitato hic custódiam.
 Ego hunc scelestum rápiam jam in jus éxulem:
 Age, ámbula in jus. LA. Quíd ego deliquí? PL.
 Rogas? 860
 Quine árrabonem a me áccepisti ob múlierem
 Et eam hinc avexti? LA. Nón avexi. PL. Quór
 negas?

LA. Quia pól provexi: avéhere non quiví miser.
 Evidém tibi hodie díixeram praestó fore 864
 Aput Véneris fanum: númerum muto? súmne ibi?
 PL. In júre causam dícito: hic verbúm sat est.
 Sequere. LA. Ópsecro te, súbveni, mi Chármides:
 Optórto rapior cóllo. CH. Quis me nóminat?
 LA. Vidén me ut rapior? CH. Vídeo atque inspectó
 lubens.

LA. Non súbvenire mi aúdes? CH. Quis homo té
 rapit? 870
 LA. Aduléscens Plesidíppus. CH. Ut nanctú's,
 habe:

Bono ánimo meliust te ín nervom conrépere:
 Tibi óptigit quod plúrumi exoptánt sibi.
 LA. Quid id ést? CH. Ut id quod quaérant inve-
 niánt sibi.

LA. Sequere, ópsecro, me. CH. Páriter suades, quá-
 lis es: 875
 Tu in nérvom rapere: eo me ópsecras ut té sequar?

PL. Etiám retentas? **LA.** Périi. **PL.** Verum sít
velim.

Tu méa Palaestra et Ámpelisca, ibidem flico
Manéte, dum ego huc rédeo. **LO.** Equidem suádeo
Ut ád nos abeant pótius, dum recipís. **PL.** Placet:
Bene fáctis. **LA.** Fures mi éstis. **LO.** Quid, furés?

PL. Rape. 881

LA. Oro, ópsecro, Palaéstra. **PL.** Sequere, cárnusex.
LA. Hospés. **CH.** Non sum hospes: répudio hospi-
tiúm tuum.

LA. Sicín me spernis? **CH.** Síc ago: semél bibo.

LA. Di te ínfelicit. **CH.** Ístic capiti dícito. 885

Credo álum in aliam béluan hominem vórtier:

Illic ín columbum, crédo, leno vórtitur:

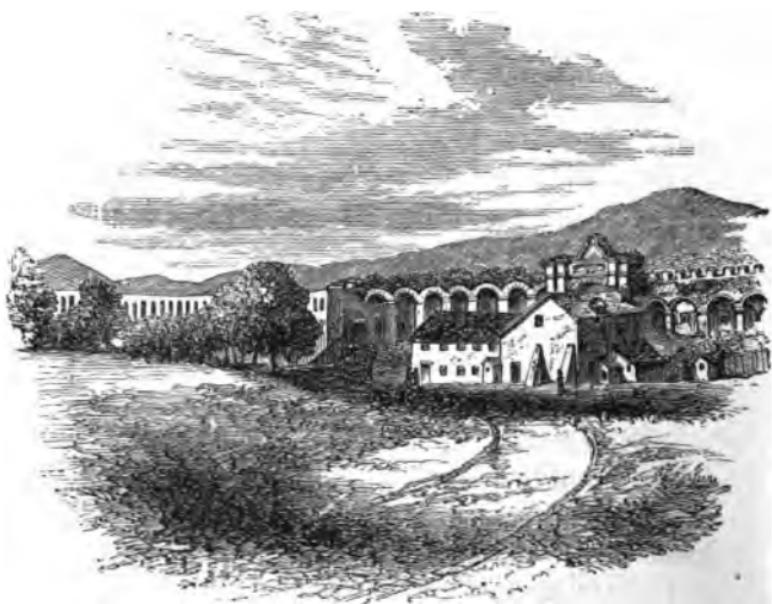
Nam in colúmbari collum êjus hau multo póst erit.

In nérvom ille hodie nídamenta cóngeret.

Verúm tamen ibo, ei ádvocatus út siem, 890

Siquí mea opera cítius addicí potest.





A C T U S I V.

DAEMONES.

Bene factum et volup est hodie me his muliéculis
Tetulisse auxilium: jám cluentas répperi,
Atque ámbas forma scítula atque aetátula.
Set uxór scelesta me ómnibus servát modis, 895
Nequí significem quídpiam muliéculis.
Set Grípus servos nóster quid rerúm gerat,
Mirór, de nocte qui ábiit piscatum ád mare.
Pol mágis sapisset, sí dormivissét domi:
Nam núnc et operam lúdos facit et rétia, 900
Ut ést tempestas núnc atque ut noctú fuit.
In dígitis hodie pécoquam quod céperit:
Ita flúctuare vídeo vehementér mare.
Set uxór vocat me ad prándium: redeó domum.
Jam opplébit auris mēas sua vaniloquéntia. 905

GRIPUS.

Neptúno has agó gratiás meo patróno,
 Qui sálsis locís incolít pisculéntis,
 Quom me éx suis locís pulcre ornátum expedívit
 Templísque reducém, pluřumá praeda onústum
 Salúte horiaé, quae in mari fluctuóso 910
 Piscátu novó me uberí conpotívit.

Miró mihi modo átque incredibili hic piscátus
 Lepide évenit néc piscium úllam unciam hódie
 Pondó cepi nisi hoc quod fero híc mecum in réte.
 Nam ut dé nocte múlta inpigréque exurréxi, 915
 Lucrúm praeposívi sopóri et quiéti:
 Tempéstate saéva experíri expetívi,
 Paupértatem erí qui et meám servitútem

Tolerárem opera hau parcús mea.

Nímis homo nihilist qui piger est, nímisque id genus
 odi égo male hominum. 920

Vígilare addecét qui sua volt témpéri confícere officia:
 Nón enim illum expectáre oportet, dum érus se suscitet
 ád suum officium.

Nám qui dormiúnt lubenter, sínc lucro et cum málō
 quiescunt.

Nam égo nunc, qui inpigér fui, repperí mi piger ut sí
 velim sim.

Híc ego repperi ín mari hodie quídquid inest, grave
 quíd inest: aurum 925

Híc ego inesse reór. Nec mi ullus cóncius est homo.
 Núnc tibi, Gripe,

Haéc occasio óptigit, ut líberet te ex pópulo praetor.
 Núnc sic faciam, síc consiliumst: ád erum veniam
 dócte, astute, [liber.]

Paúxillatim póllicitabor pró capite argentum, út sim
 Jám ubi liber ero, ígitur demum ínstruam agrum atque
 aedís, mancipia: 930

Návibus magnis mércaturam fáciam: aput reges réx
perhibebor.

Póst animi causá mihi navem fáciam atque imitabór
Stratonicum,

Óppida circumvéctitabor. Úbi nobilitas méa erit clara,
Óppidum magnúm conmoenibo: éi ego urbi Gripo ín-
dam nomen,

Mónumentum meae fámae et factis, sibiique regnum
mágnum instituam. 935

Mágnas res hic ágito in mentem instrúere. Nunc hanc
praédam condam.

Sét hic rex cum acetó pransurust ét sale, sine bonó
pulmento.

TRACHALIO. GRIPUS.

TR. Heus máne. GR. Quid maneam? TR. Dum
hánc tibi quam tráhis rudentem cómplico.

GR. Mitté modo. TR. At pol ego te ádjuvabo.
Bônis quod bene fit, háu perit.

GR. * * * * turbída tempestas fuit heri: 940
Nil hábeo, adulescens, píscium: ne tú mihi esse pó-
stules.

Non vides referre me úvidum reté sine squamosó
pecu?

TR. Non édepol piscis éxpeto quam túi sermonis
sum índigens.

GR. Jam, quíquis es, me odio énicas. TR. Non sí-
nam ego abire hinc té: mane.

GR. Cave sis malo: quid tú, malum, nam núc me
retrahis? TR. Aúdi. 945

GR. Non aúdio. TR. At pol qui aúdies. GR.
Quin póst eloquere quíd vis.

TR. Eho tú, operaे pretiúmst modo quod tibi ego
volo narrare.

GR. Elóquere quid id est. TR. Víde, num quis-
piám consequitur própe nos.

GR. Écquid est quód id mea réferat? TR. Scí-
licet:

Sét boni cónsili écquid in té mihist? 950

GR. Quíd negotist, modo díce. TR. Dicám,
tace,

Sí fidem modo

Dás mihi te nón fore infidum.

GR. Dó fidem tibi:

Fídus ero, quísqvis es. TR. Aúdi. 955

Fúrtum ego vidi quí faciebat: nóram dominum id quoif
fiebat.

Póst ad furem egomét devenio féroque ei conditióinem
hoc pacto:

“Égo istuc furtum scío quoi factumst: núc mihi si
vis dáre dimidium,

Índicium dominó non faciam.” Is míhi nihil etiám re-
spondit.

Quíd inde aequomst dari míhi? dimidium vólo dicas.

GR. Immo ámplius etiam: 960

Nám nisi dat, dominó dicundum cénsco. TR. Tuо
consílio faciam.

Núc advorte animúm: namque hoc omne áttinet ad
té. GR. Quid factumst?

TR. Vídulum istum quôjus est novi ego hóminem
jam pridémi. GR. Quid est?

TR. Et quo pacto pérīit. GR. At ego quó pacto in-
ventúst scio:

Et qui invenit hóminem novi, et dóminus qui nunc
ést scio. 965

Níhilo pol plurís tua hoc quam quánti illut refért
mea.

Ego illum novi quodjus nunc est: tú illum quojus ante
teháciuit.

Húnc homo nemo a mé feret: ne tú te speres ócius.
TR. Nón ferat, si dóminus veniat? GR. Dóminus huic, ne frústra sis,

Nísi ego nemo nátust, hunc qui cépi in venatú meo.
TR. Ítane vero? GR. Ecquem éssce dices ín mari
piscém meum? 971

Quós quom capio, sí quidem cepi, mēi sunt: habeo
pró meis.

Néc manu adserúntur neque illinc pártēm quisquam
póstulat.

Ín foro palam ómnis yendo pró meis venálibus.

Máre quidem commúnē certost ómnibus. TR. Ad-
séntio: 975

Quí minus hunc commúnem quaeso míhi esse oportet
vídulum?

Ín mari inventúst. GR. Ne tu homo's ínpudenter
ínpudens: [rint.

Nám si istuc jus sít quod memoras, píscatores péríe-
Quípppe quom extemplo ín macellum písces prolatí
sient,

Némo emat: suam quíisque partem píscium poscát
sibi: 980

Dícat in marí communi cáptos. TR. Quid ais, ínpud-
dens?

Aúsus etiam cónparare vídulum cum píscibus?

Éadem tandem rés videtur? GR. Ín manu non ést
mea:

Úbi demisi réte atque hamum, quídquid haesit ex-
traho.

Méum quod rete atque hámi naneti súnt, meum po-
tíssumumst. 985

TR. Immo hercle haut est, sí quidem quod vas éx-
pisti. GR. Phílosophe.

TR. Sét tu enumquam píscatorem vídisti, venéfice,
Vídulum píscém cepisse aut protulisse ullum in fo-
rum?

Nón enim tu hic quidem óccupabis ómnis quaestus
quós voles: 989

Et vitorem et píscatorem té esse, impure, póstulas.
Vél te mihi monstráre oportet píscis qui sit vídulus:
Vél quod in marí non natumst néque habet squamas
né feras.

GR. Quid, tu numquam audívisti antehac vídulum
esse píscém? TR. Scelus,

Núllus est. GR. Immóst profecto: ego qui sum
piscató scio.

Vérum raro cápitur: nullus mínuſ saepe ad terrám
venit. 995

TR. Níl agis: dare vérba speras mihi te posse, fúr
cifer.

Quó coloreſt? GR. Hoc colore cápiuntur pauxílluli:
Sunt alii puníceo corio, mágni item atque atrí. TR.
Scio:

Tu hérkle, opino, in vídulum convórtes píscem, níſi
cavęs:

Fiet tibi puníceum corium, póstea atrum dénuo. 1000
GR. Quód scelus hodie hoc inveni. TR. Vérba faci-
mus: it dies.

Víde sis, quojus árbitratu nōs vis facere? GR. Ví-
duli

Árbitratu. TR. Íta enimvero? stúltus es. GR.
Salvē, Thales.

TR. Tú istunc hodie nón feres, nisi dás sequestrum
aut árbitrum,

Quójus haec res árbitratu fíat. GR. Quaeso sánun
es? 1005

TR. Sum élleborosus. GR. At égo cerritus: hunc
non amittám tamen.

TR. Vérbum etiam adde unúm, jam in cerebro cólaphos apstrudám tuo.

Égo jam hic te, itidem quási peniculus nóvos exurgerí solet,

Ni húnc amittis, éxurgebo quídquid humorís tibist.

GR. Tánge: adfligam ad térram te itidem ut píscem soleo pólypum. 1010

Vís pugnare? TR. Quíd opust? quin tu pótius praedam dívide.

GR. Hínc tu nisi malúm frunisci níl potes, ne póstules.

Ábeo ego hinc. TR. At ego hínc offlectam návem, nequo abeás: mane.

GR. Sí tu proreta ísti navi's, égo gubernatór ero.

Mítte rudentem núnc, sceleste. TR. Míttam: omitte vídulum. 1015

GR. Númquam hercle hinc hodié ramenta fíes fortúnatior.

TR. Nón probare pérnegando míhi potes, nisi párs datur

Aút ad arbitrúm redditur aút sequestro pónitur.

GR. Quémne ego exceptí ín mari? TR. Ast ego ín spectavi e lítore.

GR. Méa opera et labóre et rete et hória. TR. Numquí minus, 1020

Sí veniat nunc dómínus quojust, égo qui inspectam procul

Te húnc habere, fúr sum quam tu? GR. Níhilo.

TR. Mane, mastígia:

Quo árgumento sócius non sum et fúr sum, facdum ex té sciam.

GR. Néscio: neque ego ístas vostras léges urbanás scio,

Nísi quia hunc meum ésse dico. TR. Et ego item esse aió meum. 1025

GR. Máne jam: repperí quo pacto néc fur nec sociús sies.

TR. Quó pacto? GR. Sine me hinc abire: tú abi tacitus tám viam,

Néc tu me quoiquam índicassis néque ego tibi quicquám dabo.

Tú taceto: ego müssitabo. Hoc óptumum atque aequíssimumst.

TR. Écquid conditiónis audes férre? GR. Jam dūm fero: 1030

Út abeas, rudéntem amittas, míhi molestus né sies.

TR. Máne, dum refero cónditionem. GR. Te, ópscro hercle, aufér modo.

TR. Écquem in his locís novisti? GR. Opórtet vicinós meos.

TR. Úbi tu hic habitas? GR. Pórro illic longe úsque in campis últumis. 1034

TR. Vín qui in hac villa hábitat ejus árbitratu fieri?

GR. Paúlisper remítte restem, dūm concedo et cónsulo.

TR. Fíat. GR. Euge, sálva res est: praéda haec perpetuást mea.

Ád meum erum arbitrúm vocat me hic íntra praesepís meas.

Númquam hercle hodie abjúdicabit áb suo trióbulum.

Né iste hauscit quam cónditionem té tulit: ibo ad árbitrum. 1040

TR. Quíd igitur? GR. Quamquam ístuc esse jús meum certó scio,

Fíat istuc pótius quam nunc púgnem tecum. TR. Núnc places.

GR. Quámquam ad ignotum árbitrum me adpélis, si adhibebít fidem,

Étsi ignotust, nótust: si non, nótus ignotíssumst.

DAEMONES. PALAESTRA ET AMPELISCA. (LORARII.)
GRIPUS. TRACHALIO.

DÆ. Sério edepol, quámquam vos quae vóltis cupio,
 múlieres, 1045

Métuo propter vós mea uxor né me extrudat aéibus,
 Quaé me pelicés adduxe dícket ante oculós suos.

Vós confugite in áram potius quám ego. MU. Mi-
 seraे périimus.

DÆ. Égo vos salvas sístam: ne timéte. Set quid
 vós foras

Prósequimini? quóniam ego adsum, fáciet nemo in-
 júriam. 1050

Íte, inquam, domum ámbo nunc jam ex praesidio
 praésides.

GR. Ó ere salve. DÆ. Sálve. Quid sít? TR.
 Túun hic sérvost? GR. Haú pudet.

TR. Níhil ago tecum. GR. Érgo abi hinc sis. TR.
 Quaéso respondé, senex:

Túun hic servost? DÆ. Méus est. TR. Hem, istuc
 óptume, quandó tuust.

Íterum te salúto. DÆ. Et ego te. Tún'es, qui hau
 multó prius 1055

Ábiisti hinc erum árcessitum? TR. Ego ís sum.
 DÆ. Quid nunc vís tibi?

TR. Némpe hic tuus est? DÆ. Méus est. TR. Is-
 tuc óptume, quandó tuust.

DÆ. Quíd negotist? TR. Vír scelestus filic est.
 DÆ. Quid fecít tibi

Vír scelestus? TR. Hómíni ego isti tálos suffringí
 volo.

DÆ. Quíd est qua de re litigatis núnct inter vos?
 TR. Éloquar. 1060

GR. Ímmo ego eloquár. TR. Ego opinor rém faces-
 so. GR. Sí quidem

Sís pudicus, hínc facessas. DÆ. Grípe, animum ad-
vorte ác tace.

GR. Útin istic prius dícat? DÆ. Audi. Lóquere
tu. GR. Alienón prius

Quám tuo dabis orátionem? TR. Hem, út nequitur
cónprimi.

Íta ut oecepi dícere, illum quém tu fano Vénerio
Dúdum lenonem éxtrusisti, ejus vídulum hic eccíllum
habet. 1066

GR. Nón habeo. TR. Negás quod oculis vídeo?
GR. At ne videás velim.

Hábeo, non habeó; quid tu me cúras quid rerúm ge-
ram?

TR. Quó modo habeas, illut refert, júrene anne injú-
ria.

GR. Ní istum cepi, núlla causast quín me condonés
cruci. 1070

Si ín mari rete égo prehendi, quí tuum potiust quám
meum?

TR. Vérba dat: hoc modó res gestast, út ego dico.
GR. Quíd tu ais?

TR. Quôad primariús vir dicat, cónprime hunc sis,
sí.tuust.

GR. Quíd, tu idem vis míhimet fieri, quód erus con-
suevít tibi? 1074

Sí ille te comprímere solitust, híc nos poster nón solet.

DÆ. Vérbo illo modo ille vicit. Quíd nunc tu vis?
Díc mihi.

TR. Équidem ego neque pártem posco míhi istinc de
istoc vídulo

Néque meum esse hodie únquam dixi: sét isti inest
cistéllula

Hújus mulierís, quam dudum díxi suisse líberam.

DÆ. Némpe tu hanc dicis, quám esse aiebas dûdum
popularém meam? 1080

TR. Ád modum: et ea quae ólim parva géstavit
crepúndia

Ísti in ista cístula insunt, quaé isti inest in vídulo.
Hóc neque istic úsust et illi míserae suppetiás feret,
Si fid dederit, qui sūos parentis quaérat. DÆ. Fa-
ciam ut dét: tace.

GR. Nihil hercle ego sum istí daturus. TR. Níl
peto nisi cístulam 1085

Et crepundia. GR. Quíd, ea si sunt aúrea? TR.
Quid istúc tua? [bitur.

Aúrum auro expendétur, argentum árgento exaequá-

GR. Fác sis aurum ut vídeam: post ego fáciam ut
videas cístulam.

DÆ. Cáve malo ac tace tú: tu perge ut óccepisti
dícere.

TR. Únum te opsecro, fút ted hujus cónmiserescat
múlieris, 1090

Sí quidem hic lenónis ejus vífulus, quem súspicor.

Híc ego nisi de opníone cértum nil dicó tibi.

GR. Víden scelestus ut aúcupatur? TR. Síne me
ut ocepi loqui.

Sí scelesti illíus est hic quójus dico vífulus,
Haéc poterunt novíssse: ostendere hís jube. GR.
Ain? osténdere? 1095

DÆ. Haút iniquom dicit, Gripe, ut óstendatur vídu-
lus.

GR. Immo hercle insigníte inique. DÆ. Quídum?
GR. Quia, si osténdero,

Cóntinuo hunc novíssse dicent scílicet. TR. Scele-
rúm caput,

Út tute's, item ómnis censes éssse? perjurí caput.

GR. Ómnia ego istaec fácile patior, dús hic hinc a
me séntiat. 1100

TR. Átqui nunc aps té stat: verum hinc cibit testi-
móniúm.

DÆ. Grípe, advorte animúm. Tu paucis éxpedi quid póstulas.

TR. Díxi equidem: set sí parum intelléxti, dicam dénuo.

Hásce ambas, ut dúdum dixi, ita ésse oportet lÍberas:
Haéc Athenis párva fuit vírgo surpta. GR. Díc mihi,

1105

Quíd id ad vidulum áttinet, servaé sint istae an lÍberae.

TR. Ómnia iterum vís memorari, scélus, ut defiát dies.

DÆ. Ápstine maledíctis et mi quód rogavi dÍlue.

TR. Cístellam isti inésse oportet caúdeam in isto víduo,

1109

Úbi sunt signa quí parentis nÓscere haec possít suos,
Quíbuscum parva Athénis periit, sicuti dixí prius.

GR. Júppiter te díque perdant. Quíd ais, vir venéfice?

Quíd, istae mutae súnt, quae pro se fábulari nón queant?

TR. Éo tacent, quia tacitast melior múlier semper quám loquens.

GR. Túm pol tu pro orátiōne néc vir nec muliéris mihi's.

1115

TR. Quídum? GR. Quia enim néque loquens es néque tacens umquám bonus.

Quaéso, enumquam hodié licebit míhi loqui? DÆ. Si praéterhac

Únum verbum fáxis hodie, egó tibi conminuám caput.

TR. Út id occepi dícere, eam, senéx, te quaeso cístulam

Út jubeas hunc réddere illis: ób eam siquid póstulat Síbi mercedis, dábitur: aliut quídquid ibist habeát sibi.

1121

GR. Núnc demūn istuc dícis, quoniam jús meum
esse intéllegis:

Dúdum dimidiám petebas pártem. TR. Immo etiam
núnc peto.

GR. Vídi petere mílvom, etiam quóm nihil auferré
tamen.

DÆ. Nón ego te comprímere possum síne malo?

GR. Si istic tacet, 1125

Égo tacebo: sí iste loquitur, síne me pro re mēa lo-
qui,

DÆ. Cédo sis modo mi vídulum istum, Grípe. GR.
Concredám tibi:

Át si istorum níl sit, mihi uti réddas. DÆ. Redde-
túr. GR. Tene.

DÆ. Aúdi nunc jám, Palaestra atque Ámpelisca, hoc
quód loquor:

Estne hic vidulus, ubi cistellam túam inesse hic ai-
bát? PA. Is est. 1130

GR. Pérra miser ego hércle: ut prius quam pláne as-
pexit ílico

Éum esse dixit. PA. Fáciam ego hanc rem plánam
ex proclivá tibi.

Cístellam isti inésse oportet caúdeam in isto vídulo:
Íbi ego dicam quídquid inerit nóminatim: tú mihi
Níhilum ostenderís. Si falsa dícam, frustra díxero:
Vós tum vobis ístaec quidquid ínerit isti habébi-
tis. 1136

Sét si vera, tum ópsecro te ut mēa mi redditantúr.

DÆ. Placet:

Jús merum oras mēo quidem animo. GR. At meo
hércle summam injúriam: [nia

Quíd, si ista aut supérstitiosa aut áriolast atque óm-
Quídquid insit véra dicet? ánne habebit áriola?

DÆ. Nón feret, nisi véra dicet: nōquiquam ariolá-
bitur. 1141

Sólve vidulum érgo, ut quid sit vérum quam pri-
múm sciam.

GR. Hóc habet: est solútum. Ah perii: vídeo cis-
tellam. DÆ. Haécinest?

PA. Ístaec est. O mēi parentes, híc vos conclusós
gero:

Húc opesque spésque vostrum cón-
didi. 1145

GR. Túm tibi hercle dêos iratos ésse oportet, quís-
quis es,

Quaé parentis tám in angustum tûos locum conpé-
geris.

DÆ. Grípe, accede huc, túa res agitur: tú, puella,
istínc procul

Dícito quid ínsit et qua fácie: memorato ómnia.

Si hércle tantillúm peccassis, quód posterius pós-
tules 1150

Te ád verum convórti, nugas, múlier, magnas égeris.

GR. Jús bonum oras. TR. Édepol hau ted órat·
nam tu injúriu's.

DÆ. Lóquere nunc jám, puella. Grípe, animum ad-
vorte ác tace.

PA. Súnt crepundia. DÆ. Écca video. GR. Périi
in primo praélio:

Máne ne ostenderís. DÆ. Qua facie súnt? responde
ex órdine. 1155

PA. Énsiculust aurócolus primum líteratus. DÆ.
Dícedum,

Ín eo ensiculó líterarum quíd sit. PA. Mei nomén
patris.

Póst altrínsecus áncipes secúriculast, item aúrea,
Líterata: ibi mátris nomen ín securiculást. DÆ.
Mane:

Dfc, in ensiculó quid nomen sít paternum. PA.
Daémones. 1160

DÆ. Di fínmortales, ubi loci sunt spés meae? GR.
Immo edepól meae?

DÆ. Pérge, te opsecró, continuo. GR. Plácide, aut
ite in málam crucem.

DÆ. Lóquere, matris nōmen hic quid fín securiculá
siet.

PA. Daédalis. DÆ. Di mé servatum cùpiunt. GR.
At me pérditum.

DÆ. Filiam meam esse hán̄c oportet, Grípe. GR.
Sit per mé quidem. 1165

Quí te di omnes pérdat, qui hodie me óculis vidistí
tuis,

Méque adeo sceléstum, qui non círcumspexi cén-
tiens

Príus, me nequis fínspectaret, quám rete extraxi éx
aqua.

PA. Póst sicilicula árgenteola et dñac conexae máni-
culae

Et suculast. GR. Quin dírecta i tu cùm sucula et
cum pórulis. 1170

PA. Et bulla aureást, pater quam dēdit mihi natalí
die.

DÆ. Éast profecto: cóntineri quín conpletear nón
queo.

Filia mea, sálve: ego is sum quí te produxi pater:
Égo sum Daemonés, et mater túa eccam hic intus
Daédalis.

PA. Sálve, mi pater fínsperate. DÆ. Sálve: ut te
amplectór lubens. 1175

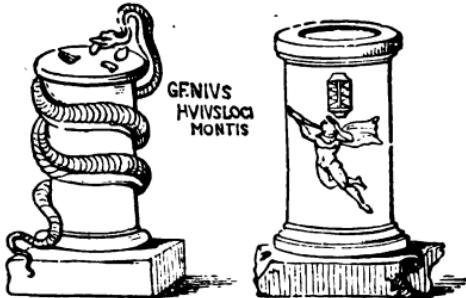
TR. Vólup est quom istuc éx pietate vóstra vobis
cóntigit.

DÆ. Ágedum, hunc, si potés, fer intro vídulum,
Trachálio.

TR. Ecce Gripi scélera: quom ista rés male evenít
tibi.

Grípe, gratulór. DÆ. Age eamus, méa gnata, ad
 matrérm tuam,
 Quae éx te poterit árgumentis hanc rem magis ex-
 quirere : 1180
 Quaé te magis tractávit magisque sígna pernovít tua.
 TR. Éamus hinc intro ómnes, quando óperam pro-
 miscám damus.
 PA. Séquere me, Ampelísca. AM. Quom te dí
 amant, voluptatist mihi.
 GR. Súmne ego homo sceléstus, qui illunc hódie ex-
 cepi vídulum ?
 Aút quom excepi, qui non alicubi ín solo apstrusí
 loco ? 1185
 Crédebam edepol túrbulentam praédam eventurám
 mihi,
 Quia illa mihi tam túrbulenta témpestate evénerat.
 Créo edepol ego illíc inesse argénti et auri lárgiter.
 Quíd meliust quam ut hinc intro abeam et mé sus-
 pendam clánculum,
 Sáltem tantispér dum apscedat haéc a me aegrímó-
 nia ? 1190





A C T U S V.

DAEMONES.

Pro di finmortales, quis mest fortunatior,
Qui ex improviso filiam inveni meam ?
Sat in siquoii homini dī esse bene factū volunt,
Aliquo illut pacto optingit optatūm piis ?
Ego hodie, quod neque spēravi neque crēdidi, 1195
Ex improviso filiam inveni meam,
Et eām de genere summō adulescentī dabo
Ingēnuo, Atheniensi et cognatō meo. [volo
Eum ego ádeo arcessi huc ad me quam primūm
Jussique exire huc ejus servom, ut ad forum 1200
Irēt. Nondum egressum esse eum, id miror tam
men.

Accēdam opinor ad foris. Quid cōspicor ?
Uxor complexa cóllo retinet filiam.
Nimis paēne inepta atque ódiosa ejus amatiost.
Áliquando ausculando meliust, úxor, pausam fieri :
Atque adorna ut rém divinam fāciam, quom intro
advénero, 1206
Láribus familiáribus, quom auxérunt nostram fāmil
iam.
Sunt domi agni et pórci sacres. Sét quid istum re
morāmini, [foras.
Múlieres, Trachálionem ? atque óptume eccum exít

TRACHALIO. DAEMONES.

TR. Úbi ubi erit, jam invéstigabo et mécum ad te adducám semul 1210
 Plésidippum. DÆ. Elóquere ut haec res óptigit de fília.
 Éum roga ut relínquat alias rés et huc veniát. TR.
 Licet.

DÆ. Dícito datúrum meam illi fíliam uxorém. TR.
 Licet.

DÆ. Ét patrem ejus mé novisse et míhi esse cognatúm. TR. Licet.

DÆ. Sét propera. TR. Licét. DÆ. Jam hic fac sit, céna ut curetúr. TR. Licet. 1215
 DÆ. Ómnian licét? TR. Licet. Set scín quid est quod té volo?

Quód promisisti út memineris, hódie ut liber sím.
 DÆ. Licet.

TR. Fác ut exores Plésidippum, ut mé manu emit-tát. DÆ. Licet.

TR. Ét tua filia fáctio ut oret: fáctile exorabít.
 DÆ. Licet.

TR. Átque ut mi Ampelísca nubat, úbi ego sim libér. 1220
 DÆ. Licet.

TR. Átque ut mihi gratúm beneficium fáctis expe-riár. DÆ. Licet.

TR. Ómnian licét? DÆ. Licet. Tibi rúsum refero grátiam.

Sét propera ire in úrbem actutum et récipe te huc rusúm. TR. Licet.

Jam híc ero. Tu intéribi adorna céterum quod opúst. DÆ. Licet.

Hércules istum ínfelicet cùm sua licéntia: 1225
 Ita meas replévit auris. Quídquid memorabám, li-cet.

GRIPUS. DAEMONES.

GR. Quam móx licet te cópellare, Daémones ?
 DÆ. Quid ést negoti, Grípe ? GR. De illo vídulo,
 Si sápias, sapias : hábeas quod di dánt boni.
 DÆ. Aequóm videtur tibi ut ego alienúm quod est
 Meum ésse dicam ? GR. Quódne ego inveni ín
 mari ? 1231

DÆ. Tanto ílli melius óptigit qui pérdidit :
 Tuum ésse nihil mágis oportet vídulum.
 GR. Istó tu's pauper, quóm nimis sancté piu's.
 DÆ. O Grípe Gripe, in aétate hominum plúrumae
 Fiúnt transennae, illi úbi decipiuntúr dolis. 1236
 Atque édepol in eas plérumque esca inpónitur,
 Quam síquis avidus pósicit escam aváriter,
 Decípitur in transénna avaritiá sua.
 Illequí consulte, dócte atque astuté cavet, 1240
 Diútine uti ei béne licet partúm bene.
 Mi istaéc videtur praéda praedatum fríer,
 Majóre ut cum dote ábeat hinc quam advénerit.
 Egone út quod ad me adlátum esse alienúm sciam
 Celém ? minume istuc fáciet noster Daémones.
 Sempér cavere hoc sápientis aequíssumumst, 1246
 Ne cóncii sint ípsi malefici suis.
 Ego nísi quom lusim níl morer ullúm lucrum.
 GR. Spectávi ego pridem cómicos ad istúm mo-
 dum
 Sapiénter dicta dícere atque is plaúdier, 1250
 Quom illós sapientis móres monstrabánt poplo.
 Set quom índe suam quisque fabant divorsí domum,
 Nullús erat illo pácto ut illi jússerant.
 DÆ. Abi íntro, ne moléstu's, linguae témpora.
 Ego tibi daturus níl sum, ne tu frústra sis. 1255
 GR. At égo deos quaeso, ut quídquid in illo vídu-
 lost,

Si aurum, si argentumst, omne id ut fiat cinis.
DÆ. Illuc est quod nos nequam servis uitimur.
Nam illuc cum servo siquo congressus foret,
Et ipsum sese et illum furti astrinxeret. 1260
Dum praedam habere se censeret, interim
Praeda ipius esset: praeda praedam duceret.
Nunc hinc introibo et sacrificabo: postibi
Jubabo nobis cenam continuo coqui.

PLESIDIPPUS. TRACHALIO.

PL. Iterum mi istaec omnia itera, mi anime, mi Trachalio, 1265
Mi liberte, mi patrone, immo potius mi pater:
Répperit patrem Palaestra suum atque matrem?
TR. Répperit.
PL. Et popularis est? **TR.** Opino. **PL.** Et mihi nupturast? **TR.** Súspicor.
PL. Cénsen hodie déspondebit eam mihi, quaeso?
TR. Cénseo.
PL. Quid, patri etiam grátulabor quom illam inventi? **TR.** Cénseo. 1270
PL. Quid, matri ejus? **TR.** Cénseo. **PL.** Quid ergo censes? **TR.** Quod rogas,
Cénseo. **PL.** Dic ergo, quanti cénses? **TR.** Egone?
cénseo.
PL. Adsum equidem, ne cénsionem sémpre facias.
TR. Cénseo.
PL. Quid, si curram? **TR.** Cénseo. **PL.** An sic potius placide? **TR.** Cénseo.
PL. Etiamne eam salutem adveniens? **TR.** Cénseo.
PL. Etiám patrem? 1275
TR. Cénseo. **PL.** Post éjus matrem? **TR.** Cénseo.
PL. Quid postea?

Étiamne adveniéns conpletear êjus patrem? TR.
Non cénseo.

PL. Quíd, matrem? TR. Non cénseo. PL. Quid,
êampse illam? TR. Non cénseo.

PL. Périi, dilectum dimisit: nunc non censem, quom
volo.

TR. Sánus non es: séquere. PL. Duc me, mi pa-
trone, quó lubet. 1280

LABRAX. GRIPUS.

LA. Quis mést mortalis míserior qui vívat alter
hódie,

Quem apud recuperatorés modo damnávit Plesi-
díppus?

Abjúdicata a mé modost Palaéstra: perditús sum.

Nam lénones ex gaúdio credo ésse procreátos:

Ita omnés mortales, síquid est malí lenoni, gaú-
dent. 1285

Nunc áleram illam quaé meast visam huc in Ve-
neris fánum

Saltem út eam abducam, dé bonis quod réstat re-
liquiárum.

GR. Numquam édepol hodie ad vésperum Gripum
ínspectis vívom,

Nisi vídulus mihi rédditur. LA. Perí: quom
mentiónem

Fieri aúdio usquam víduli, quasi pálo pectus tún-
dor. 1290

GR. Istic scelestus líber est: ego qui ín mari pre-
héndi

Rete átque excepí vídulum, ei dáre negatis quic-
quam.

LA. Pro di fínmortales, súo mihi hic sermóne ar-
rexit aúris.

GR. Cubitum hércole longis líteris signábo jam us-
quequáque,

Siquís perdiderit vídulum cum auro átque argento
múltio, 1295

Ad Grípum ut veniat. Nón feretis ístum, ut pos-
tulátis.

LA. Meum hércole illie homo vídulum scit quí ha-
bet, ut ego opínor.

Adeúndus mi illie ést homo: di quaéso subveníte.

GR. Quid me íntro revocas? hóc volo hic ante ós-
tium extergére.

Nam hoc quídem pol e robígine, non ést e ferro
fáctum: 1300

Ita quánto magis extérgeo, rutilum átque tenuiús
fit.

Nam hoc quídem venenatúmst verum: ita in má-
nibus consenéscit.

LA. Aduléscens, salve. GR. Dí te ament cum in-
ráso capite. LA. Quíd fit?

GR. Verum éxtergetur. LA. Út vales? GR.
Quid tú? num medicus quaéso's?

LA. Immo édepol una lítera plus súm quam medi-
cus. GR. Túm tu 1305

Mendícus es? LA. Tetigísti acu. GR. Vidétur
digna fóрма.

Set quíd tibist? LA. Hac próxuma nocte fín mari
hercle elávi:

Confráctast navis, pérdidi quidquíd erat miser ibi
ómne.

GR. Quid pérdidisti? LA. Vídulum cum auro
átque argento múltio.

GR. Ecquíd meministi in vídulo qui péríit quid
ibi infúerit? 1310

LA. Quid réfert, qui periít tamen, si nún̄c hoc fabulémur?
 GR. Quid, si égo sciam qui invénerit? volo ex te scire sígna.

LA. Octíngenti in marsúpio nummi aúrei infuérunt,
 Praetérea centum Phílippeae minae ín pasceolo sórsus.

GR. Magna hérkle praedast: lárgiter mercédis indipíscar: 1315
 Di homines respiciunt: bene ergo hinc praedatus ibo.

Proféctost hujus vídulus. Perge ália tu expedíre.

LA. Taléntum argenti cōmmodum magnum ínerat in crumīna,
 Praetérea sinus, cántharus, epíchysis, gaulus, cýathus.

GR. Papaé: divitias tú quidem habuísti luculéntas. 1320
 LA. Miserum ístuc verbum et péssumumst "habuísse et nihil habére."

GR. Quid dáre velis qui istaéc tibi investíget indétque?

Elóquere propere céleriter. LA. Nummós trecentos. GR. Trícas.

LA. Quadrigéntos. GR. Tramas pútidas. LA. Quingéntos. GR. Cassam glándem.

LA. Sescéntos. GR. Curreliúnculos minútos fabuláre. 1325
 LA. Dabo séptingentos. GR. Ós calet tibi: nún̄c id frigefáctas.

LA. Millé dabo nummum. GR. Sómnias. LA. Nihil áddo: abi. GR. Igitur aúdi:
 Si hercle ábiero hinc, hic nón ero. LA. Vin cén-tum et mille? GR. Dórmis.

LA. Elóquere quantum póstules. GR. Quo níhil
invitus áddas,
Taléntum magnum: nón potest trióbulum hinc
abésse: 1330
Proin tú vel aias vél neges. LA. Quid istíc? ne-
cessumst, vídeo:
Dabitúr talentum. GR. Accédendum huc: Venus
haéc volo adrogét te.
LA. Quod tíbi lubet, id mi ímpera. GR. Tange
áram hanc Veneris. LA. Tango.
GR. Per Vénerem hanc jurandúmst tibi. LA.
Quid júrem? GR. Quod jubébo.
LA. Praei vérbis quidvis: quód domist, numquam
úlli supplicábo. 1335
GR. Tene áram hanc. LA. Teneo. GR. Déjera
te argéntum mihi datúrum
Eodem illo die ubi víduli siés potitus. LA. Fíat.
GR. LA. Venus Cýrenensis, téstem te testór
mihi,
Si vídulum illum, quém ego in navi pérdidi,
Cum auro átque argento sálvom investigávero
Isquē ín potestatém meam pervénerit: 1341
GR. Tum ego huíce Gripo, ínquito et me tángito
LA. Tum ego huíce Gripo, díco, Venus, ut tu
áudias
GR. LA. Taléntum argenti mágnum continuó
dabo.
GR. Si défraudássis, díc ut in quaestú tuo 1345
Venus éradicet cáput atque aetatém tuam.
Tecúm tam tute habéto hoc, ubi juráveris.
LA. Illút ego advorsum síquid peccassó, Venus,
Venerór te ut omnes míseri lenonés sient.
GR. Tam fíet, etsi tú fidem serváveris. 1350
Tu hic ópperire: jam égo faxo exibít senex:
Eum tú continuao vídulum repóscito.

LA. Si máxume illum míhi reddiderit vídulum,
 Non égo illic hodie débeo trióbulum.
 Meus árbitratust, língua quod jurét mea. 1355
 Set cónticiscam: eccum éxit et ducít senem.

GRIPUS. DAEMONES. LABRAX.

GR. Séquere hac: ubi istic lénost? heus tu: én tibi,
 hic habet vídulum.

DÆ. Hábeo et fateor ésse aput me: et, sí tuus est,
 habeás tibi.

Ómnia ut quicque ínfuit ita sálva sistentúr tibi.

Téne, si tuus est. LA. Di ínmortales: méus est.
 Salve, vídule. 1360

DÆ. Túun est? LA. Rogitas? sí quidem hercle
 Jóvis fuit, meus ést tamen.

DÆ. Ómnia insunt sálva: una istinc cístella excep-
 tást modo

Cúm crepundiís, quibus hodie filiam invení meam.

LA. Quám? DÆ. Tua quae fuít Palaestra, ea filia
 inventást mea.

LA. Béne mehercle fáctumst: quom istaec rés tibi
 ex senténtia 1365

Púlcro evenit, gaúdeo. DÆ. Istuc fácile non credó
 tibi.

LA. Ímmo hercle, ut sciás gaudere mé, tu mihi triób-
 bulum

Ób eam ne duís: condono té. DÆ. Benigne edepól
 facis.

LA. Ímmo tu quidem hércle vero. GR. Heús tu,
 jam habes vídulum?

LA. Hábeo. GR. Propera. LA. Quíd properabo?
 GR. Réddere argentúm mihi. 1370

LA. Néque edepol tibi dó neque quicquam débeo.
 GR. Quae haec fáctiost?

Nón debes? LA. Non hérkle vero. GR. Nón tu juratús mihi's?

LA. Júratus sum, et nún̄c jurabo, síquid voluptatist mihi:

Jús jurandum rēi servandae, nón perdundae cōdītumst.

GR. Cédo sis mihi taléntum magnum argénti, per juríssume. 1375

DÆ. Grípe, quod tu istúm talentum póscis? GR. Juratúst mihi

Dáre. LA. Lubet juráre: tun meo pótifex perjúrio's?

DÆ. Quá pro re argentúm promisit híc tibi? GR. Si vídulum

Iúnc redegissem ín potestatem éjus, juratúst dare Míhi talentum mágnūm argenti. LA. Cédo quicum habeam júdicem, 1380

Ní dolo malo ínstipulatus sis nive etiamdum haú siem Quínque et viginti ánnos natus. GR. Hábe cum hoc. LA. Immo alióst opus.

DÆ. Jám ab isto auferre haú sinam te, ni ístunc condemnávero.

Prómisiſtine huic argēntum? LA. Fáteor. DÆ. Quod servó meo

Prómisiſti, méum esse oportet. Né tu, leno, póstules Te híc fide lenónia uti: nón potis. GR. Jam té ratu's 1386

Nánctum hominem quem défraudares? dándum huc argēntumst probum:

Íd ego continuo huic dabo, adeo mé ut hic emittát manu.

DÆ. Quándo ergo erga té benignus égo fui atque operá mea

Haéc tibi sunt serváta: (GR. Immo hercle mēa, ne tu dicás tua. 1390

DÆ. Sí sapis, tacébis): tum te míhi bénigne itidem
áddebet

Béne merenti béné referre grátiam. LA. Nempe
pró meo

Júre oras? DÆ. Mirúm quin tuum jus mēo periclo
aps te éxpetam.

GR. Sálvos sum: lenó labascit: libertás porténditur.

DÆ. Vídulum istunc ille invenit: illut mancipiúm
meumst. 1395

Égo tibi hunc porró servavi cùm magna pecúnia.

LA. Grátiam habeo et dé talento núlla causast quín
feras,

Quód isti sumi jurátus. GR. Heus tu, míhi dato
ergo, sí sapis.

DÆ. Tácen an non? GR. Tu mēam rem simulas
ágere: tibi mu * * *

Nón hercle istoc me íntervortes, si áliam praedam
pérdidi. 1400

DÆ. Vápulabis, vérbum si addes únum. GR. Vel
tu hercle énica:

Nón tacebo umquam álio pacto, nísi talento cónpri-
mor.

LA. Tíbi quidem operam hic dát: taceto. DÆ.
Cóncede huc lenó. LA. Licet.

GR. Pálam age, nolo ego múrmurillum néque susur-
rum fíeri.

DÆ. Díc mihi, quanti tu illam emisti tuam áltaram
muliéculam 1405

Ámpeliscam? LA. Mille nummum dínumeravi.
DÆ. Vín tibi

Cónditionem lúculentam férre me? LA. Sané volo.

DÆ. Díviduom taléntum faciam. LA. Béne facis.

DÆ. Pro illa áltera,

Líbera ut sit, tíbi dimidium súme, dimidium huic
cedo.

LA. Máxume. DÆ. Pro illó dimidio Grípum ego
emittám manu, 1410

Quém propter tu vídulum et ego gnátam inveni.
LA. Béne facis:

Grátiam habeo mágnam. GR. Quam mox mi árgen-
tum ergo rédditur?

DÆ. Rés solutast, Grípe. Ego habeo. GR. Tu
hércle: at ego me mávolo.

DÆ. Níhil hercle hic tibi, né tu speres: júris juran-
dí volo

Grátiam faciás. GR. Perii hercle: nísi me suspendo,
óccidi. 1415

Númquam hercle iterum défraudabis mé quidem
post húnc diem.

DÆ. Híc hodie cenáto, leno. LA. Fíat: conditió
placet.

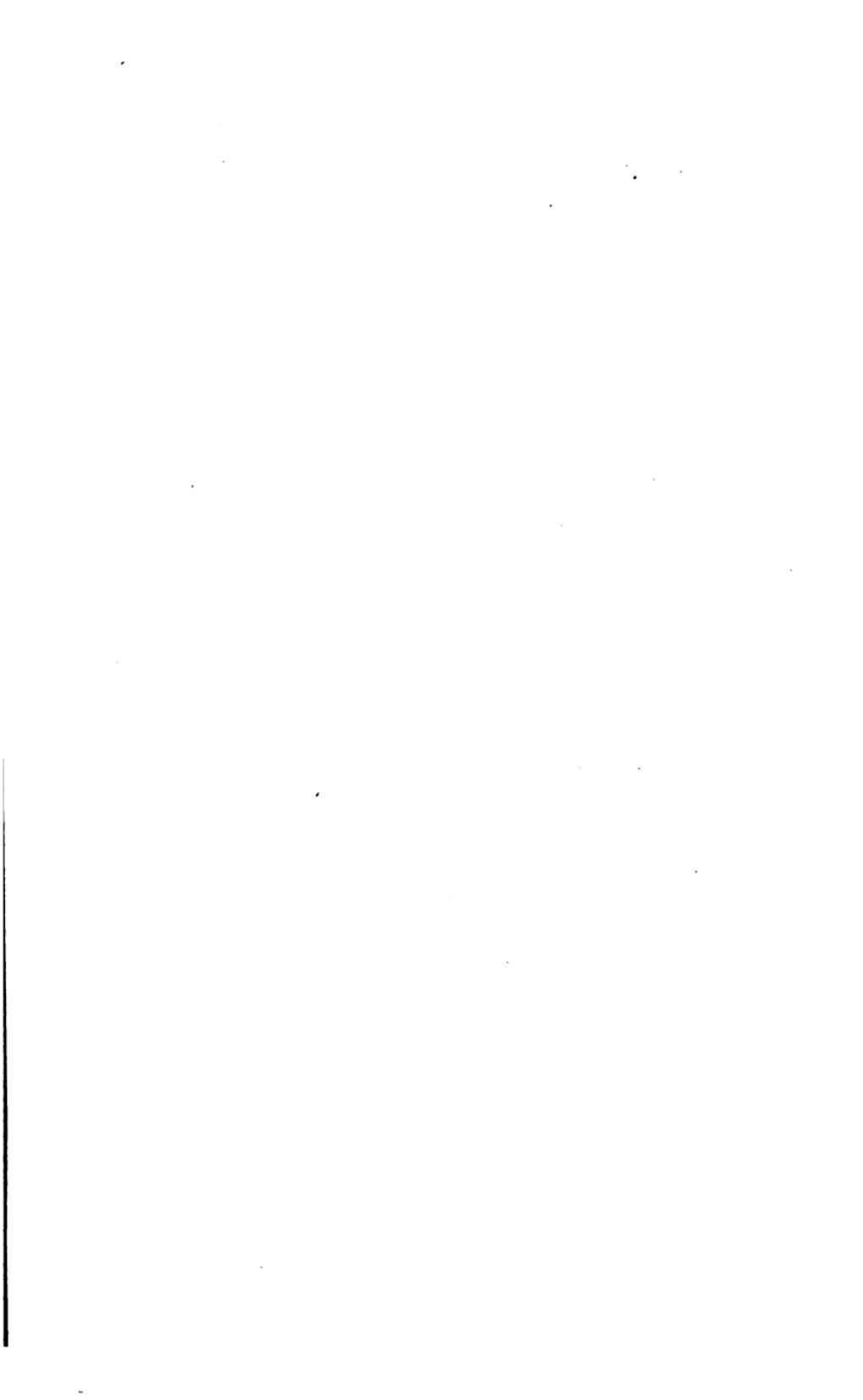
DÆ. Séquimini intro. Spéctatores, vós quoque ad
cenám vocem, 1418

Ní datus níl sim neque sit quícquam polluti domi,
Níve adeo vocátos credam vós esse ad cenám foras.

Vérum si volétis plausum fábulae huic clarúm dare,
Cómmissatum omnés venitote ád me ad annos sédecim.

Vós hodie hic cenátote ambo. GR. Fíat. CAN-
TOR. Jam Plausúm date.





THE METRES OF PLAUTUS.

INTRODUCTORY REMARKS.

THE comic measures depart very greatly from the regularity that appears, even amid great variety, in epic, lyric, and tragic poetry. The boundless license of Plautus and Terence have furnished both ancient and modern scholars of the highest eminence a great field for discussion. This license is largely due to the very nature of comedy. Its colloquialisms were incompatible with the elegant stiffness and refined pronunciation of later poetry. While it adhered to metrical rules, it pronounced its words as they were uttered by the common people. The same words and syllables that were clipped and contracted in the conversations of the forum and the market-place were doubtless omitted in the pronunciation of the actor.

The following remarks, condensed mainly from Brix's Introduction to the *Trinummus*, with occasional references to Corson and Monk, will sufficiently explain the peculiarities of Plautus's measure, and will be referred to often in the Metrical Notes. These, it is hoped, with the marking of the text, and the tabular key of Fleckeisen, will render the scansion of Plautus, hitherto accounted difficult, easy and pleasant.

That Plautus differed essentially from the Augustan poets in his method of measuring syllables admits of no question: But to set up the prosody of Horace, Virgil, and Ovid as the infallible standard, while every deviation on the part of Plautus is either to be assigned to the caprice of the poet or imputed to a ruder age of versification, would be an act of injustice to the poet, and a failure to comprehend the character of the language which he had to mould to his use. In the measurement of syllables and their metrical appropriation, Plautus, like all early scenic poets, follows the usage of popular speech, and presents in his prosody in general the carelessness and fluctuation of the language of every-day life. From Plautus, the reforming versification of Ennius, with its new metre, the dactylic hexameter, radically differs. The rhythm of this verse, with an arsis incapable of resolution and a strongly-marked double thesis, was irreconcilable with the freer movement of older metres. It insisted on endings of

definite quantity, long or short, and exacted a complete subordination and classification into these two great categories. Thus, for Latin hexameter, there grew up a law of prosody as definite and scrupulous as that of the Greek. But in the case of the iambic and trochaic metres of dramatic poetry, neither did Terence, Pacuvius, Attius, nor even Ennius modify to any considerable degree the usage of Plautus; Catullus and Horace were the first to make Latin iambs observe the stricter law of Greek prosody.

The peculiarities of Plautus in prosody, analogous to the irregularities of popular usage, can not all be enumerated here. Furthermore, we are only acquainted with isolated facts, the sum of which would fail of being authoritative for every anomaly. Consequently we content ourselves with a discussion of only the most important of these peculiarities, without claiming to exhaust all the phenomena in this field of investigation, or to reduce them to a system. The caprice of popular pronunciation and the lack of satisfactory evidence would render this difficult, if not impossible.

1. It is admitted that final *s*, even in Cicero's time, was so weak that, in combination with the initial consonant of the following word, it did not make the vowel long by position. Cicero (Or., § 161) quotes several passages (one from Lucilius), and at the same time remarks with a sneer of censure that only *poetae novi* had taken offense at it. Therefore, in the sixth foot of the senarius, which is otherwise always pure and uniform, and at the close of the iambic acatalectic tetrameter and the trochaic catalectic tetrameter, *s* does not render the vowel long by position; as *salvos sis*, Rud., l. 103; *estis nunc*, Rud., l. 512; *Commonitus sum*, Trin., 1054.

2. It is farther to be observed, quite at variance with late usage in verse, that in scenic versification, mutes before liquids are incapable of giving position; so *agris*, *libros*, *duplex*, can not give spondaic, but only iambic word-feet.

3. But the influence most far-reaching in changing the natural quantity in popular speech was accent. While the measured dignity of oratorical speech, in words like *dōmī*, *cāvē*, allowed full force both to the accent of the first syllable and long vowel of the last, which was unaccented, the more rapid articulation of the people felt it an inconvenient and troublesome task to allow an unaccented long syllable to follow an accented short, and they weakened iambic word-feet of all sorts to light pyrrhics. Therefore we find not seldom in the comic writers with pyrrhic measure such forms as Trin., 841, *domi*; 257, *preti*; 272, *boni*; 822, *bonis*; 868, *foris* (*fores*); 288, *manu*; 602, *modo*; 728, *dedi*; and the iambic imperative, with the exception of a case mentioned farther on, appears continually shortened in the final syllable; as Trin., 1091, *tene*; 763, *vide*; 847, *viden*; 830, *abi*; 989, *abin*. See also *utin istic*, Rud., l. 1063.

4. Hand in hand with this weakening of the vowel, and for a like purpose, went the obscuration and the rejection of consonant endings; as *enin*, *apud*, *quidem*, *parum*, *soror*, *caput*, *amant*, *habent*, for which the older forms, *api*, *quide*, *paru*, etc., frequently appear. Therefore the last syllable of such words did not have the vowel long before the following initial consonant. So Trin., 61, *enim*; 196, *apud*; 336, *quidem*; 238, *petit*; 503, *erat*; 661, *piget*; 902, *dedit*; 642, *itan*; 316 and 361, *pater*; 236, *modum*; 261, *forum*; 80, *potest*. (Examples of the falling away of the final *m* may be found in greater number in Cors. Aus., p. 110-12.) But that the weakening of the final vowel of these words is due to the influence of the accent of the preceding short syllable is evident, first, from the fact that a shortening of the final syllable is never allowed, either in such cases as *continē* (Rud., l. 510), where the accent has fallen back from the short, or in words like *ætas*, *mores*, *vincunt*, *nos·ros*, etc., where the accent rests on a long syllable; and, secondly, when the emphasis of the accent falls away in such words as *abi*, *tene*, *tace*, the length of the last syllable is restored — that is, when the word was uttered slowly and with emphasis, as is usual in punctuation. So *jube*, Capt., l. 842; *abi*, l. 452.

5. Moreover, beyond the limit of iambic word-feet, the power of the spoken accent, which often corresponds to the influence of the verse ictus in metre, has made itself felt, in that also iambic combinations or groups use the same freedom of pyrrhic measure when a word consisting of a short syllable (*quid*, *quod*, *quot*, *sed*, *et*, *is*, *pol*, or *ego*, *abi*, *age*, *quasi*, *sibi*, with the elision of the last syllable) is connected with an initial long vowel of a word of one, two, or more syllables. So Trin., 630, *quód ēst*; 668, *itāst*; 354, *is ēst*; combinations which do not fall on the ear otherwise than, 80, *potest*. Farther, 851, *pól hīc quidem*; 104, *mihi īn manu*; 914, *quód īn manu*; 910, *mihi īn labris*; 482, *quód ād ventrem*; 133, *égo illi*; 307, *éum ēsse*; 77, *tibi īstaec*; 320, *túa īstuc*; 337, *tibi ēsse*; 413, *ém īstaec*; 414, *tibi illud*; 472-6, *quód illi*; 954, *án ille*; 901, *úbi īpse*; 902, *áb īpsone*; 621, *sine ònni*; 1101, *séd īntus*; 926, *quid ērgo*; 58, 559, *quidem hērcle*; 385, *séd ādde*; 964, *quód ācepisti*; 318, *quid ēxprobrabas*; 664, 712 (Capt., 83), *īn òcculto*; 840, *nóvo òrnatu*; 852, *éo òrnatu*. Capt., 489, *quási ī Velábro oleárii*; 877, *ábi īn malam rem*; 279, *quid īpsus hic*; 997, *séd ēccum* (very often); 934, *pótēstatem*. Trin., 833, *sátellites*.

6. But the power of the accent extended not only forward to what immediately followed, but also backward upon the syllable next preceding. For in long words, or word-combinations having the accent on the third syllable from the first, the long syllable second from the first, if the first was short, was also shortened; because, in such words, the rapid utterance naturally hastened to the accented syllable, and,

through the energetic prominence of this syllable, the unaccented long one before it failed to strike the ear with sufficient force. In solemn and more dignified speech, like epic poetry, the case would be otherwise. To this the measure of the colloquial language corresponds, as in *Trin.*, 398, *senēctūti*; 456, *ferēntāriū*; 726, *tabērnáculo*; 1166, *volūntātē*; 129, *dedīstīne*: *Rud.*, 477, *magistrātūs*. So also, in like-moving word combinations, *Capt.*, 83, *in occūlto*; 124, *īta ūt dīcis*; 71, *scio ābsūrde*: *Trin.*, 1016, *is hūnc hōminem*; 1052, *mage ēxigere*: *Rud.*, 904, *sed ūxōr*: *Trin.*, 709, *tibi ītēpellatīo*; 88, *sed īstīc*; 114, *et illūn*; 421, *et ille aēdis*; 573, *quid īstīc*; 718, *quoque hīnc abīit*; 503, *erāt dictō*; 109, *vidētque ipse*; 316, *pīter pārerem*: *Capt.*, 571, *negās Tīndarūm ēsse*.

From these passages, which could be indefinitely increased, the range and limit of this influence is shown—the limit that the shortened syllable must stand immediately *before* or *after* the spoken accent or the metrical ictus, and *after* a short syllable.

7. On the other hand, the words *ille, iste, unde, inde, nempe*, which certainly become shortened outside of the above-represented limits, have a nature in regard to sound peculiarly their own. As current coins are worn away by constant use, so these vowels by conversation lost their accent, and in *unde, inde, nempe*, a kind of consonant weakening seems to have taken place, so that the liquids *m* and *n* in common life were almost entirely slurred over. For *iste* there was a second form, *ste*, first brought out of its obscurity by *Lachmann* (see also *Cors. Auss.*, ii., 82). In *ille* the double consonant was so weak that it had scarcely more value than a single one; as may be concluded from *ellum, ellam, en-illum, en-ilum, en-lum, ellum*, and the very general Pyrrhic measure of *illīc*, the pronoun, and not the adverb.

8. *Frustra* is altogether anomalous. The word is usually a spondee, but five times in Plautus is found as a trochee. See *Rud.*, 969, 1255; *Capt.*, 854.

9. At variance with these shortenings that occurred under particular circumstances, and which found their way from conversation into written language, Plautus endeavors to preserve the length of a long syllable where the writers of the Augustan Age shorten it. So *es* with the comic writers stands long; generally, also, the ending *or* in comparatives, verbal substantives, and verbs. Sometimes the original long in the conjugation-ending is maintained; as *Trin.*, 206, *habet*; 230, *eget*; *Capt.*, *Prol.*, 25, *fit*; *Capt.*, 350, *scit*. Especially in the subjunctive forms *sit, det, suat, relit*; hence *Trin.*, 306, *mavelit*.

10. *Synēcēsis*, in a particular circle of words and word-forms, is also peculiar to scenic poetry. Through this contraction of the vowels dissyllabic words could be pronounced as one syllable; as the forms from *deus, meus, tuos, suos* (that is, *tuus, suus*; but the age of Plautus knew only *tuos* like *salvos, relicuos, vivont*, etc.), *is* (*eius, ei*,

eum; also in *eumpse—eos, eo, ea*; *quoius* and *quoi*; *huius* and *huc*; *rei*, Trin., 38, 119; *dies*, 578; *die*, 843; *diu*, 65; *fui, fuit*, 106, 619, 1090; *scio*, 97; *trium*, 848; *duas*, 775; *ait, ais, ain*, 987. The tri-syllabic forms from *deus, meus, tuos, suos, idem*, also *duorum*, Trin., 626; *duarum*, 1052, become dissyllabic. Compounds like *proin*, Trin., 977; *dehinc*, 838; *praeoptare*, 648; with vowels joined together, always suffer synæresis; but *intro ire* do not follow this rule.

11. Not less difficult than the limitation of prosodaic license is the question concerning the range and circumstances of the use of hiatus. It is generally agreed that the Romans saw real beauty in the hiatus; but the elision of the vowel became so common that Cicero (Or., § 150) says, "*Nemo tam rusticus est, qui vocales nolit conjungere.*" Hence we find in Plautus the hiatus only when a stop in the metre or the thought causes or allows a pause in the recitation.

The pause of sense accompanies the hiatus when this pause is of a more important kind, and connected with a change of person; as Trin., 185, 432, 776, 1185; perhaps also 603 and 375, though in this case also the use of the hiatus is rather seldom. Hiatus is oftenest found in words of one syllable with a long vowel, or words having a short vowel ending with *m*, when they form the first syllable of an arsis, which is resolved into two short ones, *quaē ego*, Trin., 6; *qui in*, 12, etc.

Proper names allow a greater license in the hiatus.

The dactylic, and even the trochaic arsis, justifies the hiatus.

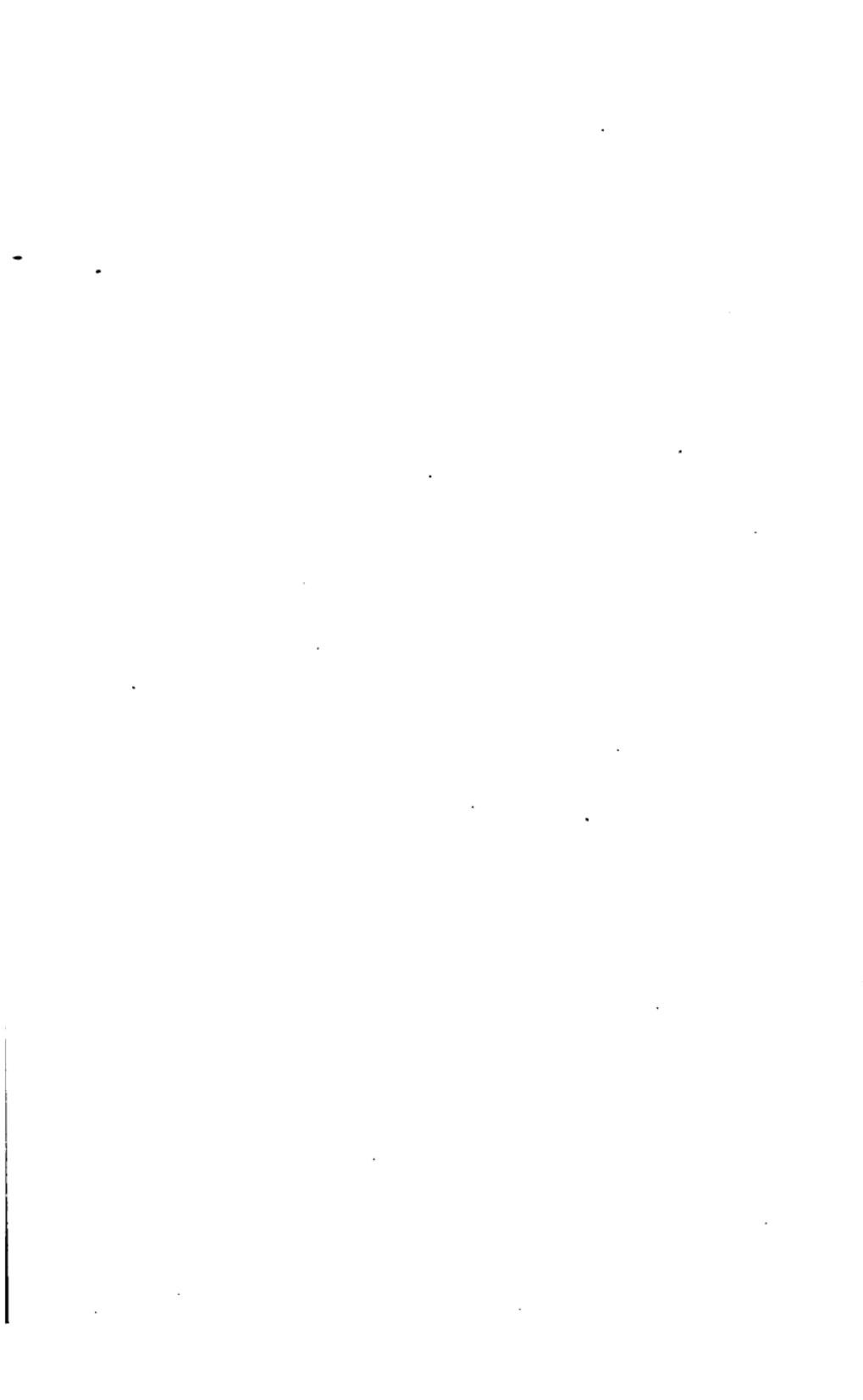
It is also used when, as a help to prosody, it serves to shorten a syllable originally long.

It is permitted in interjections.

12. Vowels, and even consonants, were slurred over; hence *Librius* became *Lib'rius*; *adolescens, ad'lescens*; *voluptas, v'luptas*.

M and *d* were syncopated in the middle of words; thus *enimvero* became *en'vero*; *quidem, qui'em*; *modo, mo'o*, etc. *D* was added to *me, te, and se* when followed by a vowel, to prevent hiatus.





METRICAL NOTES.

CAPTIVI.

The metres of Plautus are chiefly iambic and trochaic. For the tabular scales of these metres, and for detailed statements, any of the Grammars are amply sufficient. The principal uncommon metres of Plautus are the anapæstic, cretic, and bacchic. It is believed that the peculiarities of these are sufficiently explained in the notes.

The argument is in iambic trimeter, or senarius. It consists of three iambic dipodies. For tabular scale, see H., 683; A. and S., § 314. In comedy, every foot except the last may take the spondee and its equivalents.

1. Cāptūst | īn pūg|nā || Hē|gīō|nīs fil|īūs.

The hiatus in the third foot is owing to the cæsural pause.

The writers of the Augustan age carefully avoid the hiatus, but with Plautus it is very common.

2. Alīūm | quādī|mūm || fūgī|ēns sēr|vōs vēn|dīdīt.

Alium here and in the ninth line is for *alterum*, owing to the necessity of the verse. In the seventh, *amittatur* is for *amitteretur*, for the same reason.

4. Tāntūm | stūdēns | ūt || gnā|tūm rēcū|pērēt | sūm.

5. Et ī | būs ē|mīt || ò|lim āmīs|sūm fil|īūm.

The acrostic form *Captivei* is chosen rather than *Captivi*, because to compress a clear argument into seven lines with a metrical arrangement would be too difficult a task.

The Prologue is in iambic trimeter. The same measure continues to line 194.

3. Hōc vōs | mīhī tēs|tēs || ēs|tīs mē | vērūm | lōquī.

8. *Altrum* for *alterum*, on account of the verse.

12. Sī nōn | ūbī sēdē|ās || lōcūs | ēst ēst | ūbi ām|būlēs.

18. Dōmō quēm | prōfūgī|ēns || dōmī|num āpstūlē|rāt vēn|dīdīt.

The line shows much irregularity in the first four feet. In this measure the tribrach and dactyl have the rhythmical accent on the second syllable. In the trochaic it is upon the first.

21. *Suo.* Synæresis. *Domi.* See 3 Int. Rem.

25. *Fit.* See 9 Int. Rem.

33. Rēcōn|cīlā|re ūt || fācīl|īūs | pōssēt | dōmūm.

49. Ut *in sēr|vitū|te hīc* || *ād | sūum | mānčāt | pātrēm*.

65. *Si črt ě|gō fācl|am ūt* || *pūg|nam īspē|ctēt nōn | bōnam*.

71. *Scio absurde*. See 6 Int. Rem.

80. *Quāsī quōm | cālē|tūr | cōch|lēæ in ōc|cultō lā:ēnt*.
Compare *in oculto*, l. 83, 6 Int. Rem.

95. *Phīlōpōlē|mās hū|jūs* || *Hē|gīō|nīs fil|jūs*.

102. The text is that of Brix, which is much more regular in rhythm than Fleckeisen's.

109. *Unde*. See 7 Int. Rem.

124. *Ita ut dicis*. See 6 Int. Rem.

128. *Inde*. For the shortening of the first syllable, see Z., § 30; A. and S., 283, iv., N. 3. See also 7 Int. Rem.

148. *Ah*. There is no elision here. With an interjection, the hiatus is not offensive.

150. For the shortening of the *i* in *ille*, see l. 128.

196. *Dēcēt | pāti ānī|mo Id ē|quō si id* || *fāciē|tīs lēvī|ōr lābōr | črīt*.

197. *Fuistis*. Synæresis. *Domi* has the final syllable short. See 3 Int. Rem.

204-205. The measure is called cretic tetrameter. It consists of four amphimacers, with the ictus on the first syllable. It is often used by both Greek and Latin comic poets. It has been classed among asynartete verses by both comic and tragic writers. Bentley thinks that it admits the molossus. Herman (El. Doc. Met.) quotes the 205th line as one not conclusively proving this claim; but the apparent use of the molossus is to be accounted for either by the ambiguity of the measure or some obscurity of pronunciation. The scale is as follows: $\dot{\text{U}}\text{---}\dot{\text{U}}\text{---}\dot{\text{U}}\text{---}\dot{\text{U}}$, acatalecticus.

208-209. Trochaic tetrameter. Regularly, eight trochees. But the comic writers use spondees or their equivalents in all the feet except the last dipody. Even the last arsis is resolved sometimes, as in *dēcēat*. The principal cæsura is after the second dipody. Plautus sometimes makes the verse asynartete. See Monk, Gr. and Rom. Met., p. 155.

210. *Sīnītē nōs*. The creticus admits the resolution of either arsis.

215. *Abi*. For the shortening of the final syllable, see 3 Int. Rem.
There is thus a resolution of the first arsis of the foot.

218. *Nunc jam*. Originally *nunciam*.

224. The first foot has a resolution of the second arsis.

226-230. Bacchic tetrameter. The dimeter is also somewhat common. The regular scale is thus, $\text{U}\text{---U}\text{---U}\text{---U}$, acatalecticus. The dimeter is thus, $\text{U}\text{---U}$, acatalecticus. This was a favorite metre with the Romans. The poets take

great liberties in its use. The principal arsis is on the second syllable. Both arses may be resolved. The short can be changed into a long, and this again into two shorts. Plautus makes this verse asyndetous sometimes. It abounds in diaereses.

Adcūrāt' | āgātūr | dōct' ét dīlīgēnter.

234. Sībī bōnī | sūnt sēt ūbī | jām pēnēs | sēse hābēnt.
 238. Pōl ēgō tē | si aūdēām | mēum pātēm | nōmīnēm.
 242-360. Trochaic tetrameter catalectic or septenarius. It regularly consists of seven trochees, followed by a catalectic syllable. It is the same in its variations as the octonarius.
 262. *Fuimus*. The long vowel in the first syllable arises from the fact that the perfect was formed from the short stem, *fū*, by a lengthening of the *u* to *ou*, and hence either the old form *fōverint* or *fūerint*. See Corssen's Aussprache, ii., § 159.
 264. *Mīhi esse=m' esse*.
 279. *Quid īpsus hic*. 5 Int. Rem.
 288. Nam illīc | quīdēm Thēō|dōrō|mēdēs || fūit gēr|mānō | nōmīlne.
 290. *Magis*. The final *s* gives no position. See 1 Int. Rem.
 309. The second measure is a double anapæst.
 331. For the hiatus in the principal caesura, see 11 Int. Rem.
 342. Hīnc ūbī ē|rūnt īn|dūtī|æ illūc || tūm quī | cōvēnī|āt pā|trem.
 350. *Scit*. See 9 Int. Rem.
 363. *Is.* *s* gives no position.
 364. *Dedi*. For the shortening of the final syllable, see 3 Int. Rem.
 385. "The change of the metre, and the introduction of the heavier and longer trochaic septenarius, was caused by the solemnity of the farewell."—Brix.
 419. Hōmīnum īn|gēnīlūm | libērāle. Ut | lācrūmās | ēxcūtī|ūnt mlī|hi.
 444. *Age*. "The short final syllable in the pause of sense instead of a long one."—Brix.
 489. *Quasi in Velabro*. See 5 Int. Rem.
 499. Bēnē rēm gērē|rē bōnō pūp|līcō sic|ūt fēcī.
 500. Ego hērī quom ē|mi hōsce hōmīnēs. | Ubī quīsquē vī|dēnt me hōdīē.
 502. *Ita*. The final *a* was originally long (Cors. Aus., i., § 331), and was so used by Nævius. It is still so regarded in cretic and bacchic measure, as here.
 505. Tāndem ūbī ād prāē|tōrem. Ibī | vīx rēqnī|ēvī | rōgō.
 510-515. Iambic septenarii or tetrameter catalectic. Varro has called it the *comicus quadratus*. It is rarely used in tragedy, but frequently in comedy. The Atellane poets delighted in it. "Plautus treats the verse as asyndetous, allowing himself in the hiatus, the diaresis, and the anceps."—Monk, Gr. and

Rom. Met. It admits the spondee and its equivalents in all the feet; less frequently in the fourth foot, where it is usually concealed by the pronunciation. The fourth foot also admits the anapæst, and, rarely, the dactyl. In the seventh foot, besides the iambus, there may stand the spondee, tribrach, dactyl, anapæst, and the proceleusmatic. Principal cæsura after fourth foot.

510. *Eō prōt̄|ntūs ād | frātrēm | mēī || ubi al̄|ī sūnt | cāptī|vi.*

516–524. Iambic octonarii. The same general remarks apply as to the septenarii.

518. *Illest.* *i* short by 5 Int. Rem. *Dies.* Synæresis. 10 Int. Rem.

533. *Foras.* See 12 Int. Rem.

541. The increasing peril of the situation on the approach of Aristophontes explains the change of measure from the iambic to the trochaic here. *Quid istuc.* See 5 Int. Rem.

548. *Quod istic.* 5 Int. Rem.

550. *Et illic.* As above.

555. *Fuit.* For the quantity of *u*, see L. 262.

571. *Negas Tyndarum esse.* See 6 Int. Rem.

598. *Larvae*=*laruae*. Trisyllabic.

663. *Sariunt* with one *r* is favorable to the measure, and confirms the best manuscripts as to its orthography.

664. *Atat.* The final syllable is made long by the natural emphasis in uttering an expression of great surprise.

727. *Pēr dēōs | ētque hōmī|nēs || ēgō | te óptēs|tōr Hē|gō.*

830. *Hōc.* For quantity, see H., 613.

833. *Perlubet.* For the quantity of the final syllable, see 9 Int. Rem.

837. Brix regards this verse as both wrongly placed and very faulty in trochaic rhythm. He makes it a perfect iambic septenarius, thus:

Nescio quem ad portum nāctus es, ubi cēnes: eo fastidis.

854. *Frustra.* For this word as a trochee, see 8 Int. Rem.

861. *Adparari.* Hiatus owing to the cæsural pause.

870. *Abi.* For *i* short, see 8 Int. Rem.; also l. 877. See 5 Int. Rem.

914. *Rēclusit.* The quantity (long) of the first syllable is owing either to the doubling of the *c* in the pronunciation (as in *reduco, rellatum*), or *re* (*red*) like *se* (*sed*), was originally long. See Corssen's Aussprache, i., p. 344.

934. *Pātēr ēt | pōtērīs | ēt ēgō | pōtērō ēt | dī pō|tēstā|tēm dā|būnt.*

991. *Ut quīdem hīc | ārgū|mēntā | lōquītūr. || Nam īs mē|cum ī pūē|rō pūēr.*

997. *Sed ēccum.* See 5 Int. Rem.

TRINUMMUS.

6. *Quæ ego.* For the hiatus, see 11 Int. Rem; also *qui in*, l. 13.

25. *Nam ego.* The arsis occasions the hiatus.

28. *Nam hīc nīmī|ūm mōr|būs || mō|rēs īn|vāsīt | bōnōs.*

38. *Rēmōrām|quē fācī|unt || rēi | pīvā|tae ēt pūp|līcāē.*

43. *Hic ille est.* See 7 Int. Rem.

48. For the hiatus in *O* and *salve*, see 11 Int. Rem.

61. *Nempe enim.* The foot is an anapæst. For the quantity of the first *e* in *nempe*, see 7 Int. Rem.

77. *Tibi istæc.* For the short *i* in *istæc*, see 5 Int. Rem.

88. *Sed istuc.* See 6 Int. Rem.

104. *In manu.* For the shortening of *i*, see 5 Int. Rem.

106. *Fuitne.* Synæresis. 10 Int. Rem.

114. *Et illum.* 6 Int. Rem.

119. *Eī rei ḥpē|rām dā|rē | tē || fū|rāt alī|quānto nē|quūs.*

129. *Dedistine.* The first foot is an anapæst by 6 Int. Rem.

137. *Ille.* See 7 Int. Rem.

185. *En meā | mālēfāc|tā || ēn | mčam āvā|rītām | tībī.*

196. *Apud.* The *d* makes no position. 4 Int. Rem.

206. *Habet.* Final syllable long. See 9 Int. Rem.

223–231. For a description of the measure, see Capt., 226, Metrical Notes.

235. Cretic tetrameter catalecticus. For a description of the metre, see Capt., 204, Met. Notes.

246. *Et istuc et.* The arsis is resolved into two short syllables, thus :
..... See 7 Int. Rem.

257. *Et recolo ubi.* Resolution makes the foot

260. *Satis.* 1 Int. Rem.

268. *Misere male.* All short syllables.

272. *Boni.* For the quantity of the final syllable, see 3 Int. Rem.

276. The monologue style of verse changes into that of the dialogue.
The poet judiciously allows the father to speak in the dignified and imperious cretic measure, and the son in the more reserved and timid bacchic.

288. *Manu.* See 3 Int. Rem.

306. *Mavelit.* Final syllable long. 9 Int. Rem.

307. *Eum esse et.* See 5 Int. Rem.

319. *Tua istuc.* 5 Int. Rem.

330. *Eget.* 9 Int. Rem.

336. *Quidem.* 4 Int. Rem.

337. *Tibi esse.* 5 Int. Rem.

354. *Is est.* 5 Int. Rem.

402. *Minus.* The final *s* gives no position. So 411.

414. *Tibi illud.* See 5 Int. Rem.

421. *Et ille aēdis.* 6 Int. Rem.

432. Hiatus. 11 Int. Rem.

456. *Ferēntarium.* The second syllable is short by 6 Int. Rem.

472. *Quod illi.* 5 Int. Rem. Also 476.

503. The text is that of Brix. *Erat.* See 4 and 6 Int. Rem. *Ehcu,* by the rule for interjections, does not suffer elision.

559. *Meus quidem hercle.* See 5 Int. Rem.

573. *Quid istic.* Anapæst, owing to the reflex influence of the accent.

603. *Suan* suffers synæresis, and forms the arsis of the second dipody. *Hoc modo.* For hiatus, see 11 Int. Rem.

621. *Omni.* Penult short. 5 Int. Rem.

630. *Quod est.* As above.

642. *Itan tan.* ... The final consonant in *itan* is weakened, so that the vowel before it is not lengthened. 4 Int. Rem.

652. Hiatus in the chief cæsura.

668. *Itäst.* 5 Int. Rem.

709. *Interpellatio.* First vowel short. 6 Int. Rem. So in *hinc*, l. 718; and *e* in *tabērnaculo*, l. 726.

728. *Dedi.* 3 Int. Rem.

763. *Vide.* Short ultima. 3 Int. Rem.

775. *Duas eas.* Synæresis.

822. *Bonis.* 3 Int. Rem. So *abi*, l. 830; and *domi*, 841.

838. *Dehinc.* Synæresis.

852. *Ornatu.* 5 Int. Rem. So *kīc*, 851.

868. *Foris.* 3 Int. Rem.

901-2. *Ipse—ipsone.* 5 Int. Rem. So also 910, 914, 926.

987. *Ís ēnīm|vērō | sum.* *Āin tū | tāndem?* *Ís | īpsūr|hē's?* *Āiō.* *Ípstūs | es.*

1052. *Mägč si ēx|lḡcre ōc|cūpřās | dūarūm | rērum ēx|ōřitūr | ōptř|ō.*

1091. *Tene.* Final *e* shortened.

1115-1119. Anapæstic dimeter. It is the reverse of the dactylic verse. It shares its dignity and force, but is more lively. It is used often for military marching songs. The comic poets rarely employed the procelesmatic in its place. It regularly admits the dactyl and spondee.

1166. *Volūntate.* For shortening of the second syllable, see 6 Int. Rem.

RUDENS.

18. *Apud.* See 4 Int. Rem.

23. For the weakening of the final *m* in *Jovem*, see Zumpt, 7, and note; also 4 Int. Rem.

35. *Senex.* See 6 Int. Rem.

51. *Is illius.* Through the influence of the spoken accent, the first foot is ..., an anapæst. See 5 Int. Rem.

78. *Quojud.* See 10 Int. Rem.

79. Ét sér|vōs Illic | ést ē|jūs qui é|grēdītūr | fōrās. 5 Int. Rem.

87. *Ita omnis.* 5 Int. Rem.

103. *Salvos sis.* 1 Int. Rem.

138. Út vēr|bā prāeh̄|bēs || mē | pērīs|sē prāe|dīcās.

148. The third foot is a dactyl. *Illuc.* See 5 Int. Rem.

170. *Vidēn.* Systole. See A. and S., 307, 1.

185. *Minus.* See 1 Int. Rem.

194. *Nām quid hābē.* There is a resolution of the second syllable of the foot into two short syllables, in which case the first receives the ictus.

195. *Mōdūmst.* 4 Int. Rem. Also *aput.*

200. Étiam quæ | vécta me||c(um) ín sca|phást se|mūl.

201. Flúctuom | v(i) éxedit|| égo nunc | sóla | sum.

202. Quaé mi si | sálva sal|tém for|ét la|bos.
The cretic dimeter frequently appends, as here, the trochaic close. See Monk, Gr. and Rom. Met., p. 111; also Her. El. Doc. Met., p. 135.

209. Catalecticus in syllabam, i. e., lacking two syllables of the last foot.

319. *Malūm mali.* The final syllable of *malum* is short by 4 Int. Rem.

354. *Trachalio.* Proper names allow greater license in the use of the hiatus.

380. *Dies.* Synæresis.

388. Sét quid | flēt? Égō | dīcām | tībī: || hōc sē|se éxerūcī|āt
ānl|mī.

415. *Hoc.* For quantity, see H., 613, 3. *Eu.* For hiatus, see 11 Int. Rem.

423. *Subvolturiumst.* Second foot an anapæst.

459. *Voluptatem.* 6 Int. Rem.

504. *Ubi perdidī.* The first foot is an anapæst.

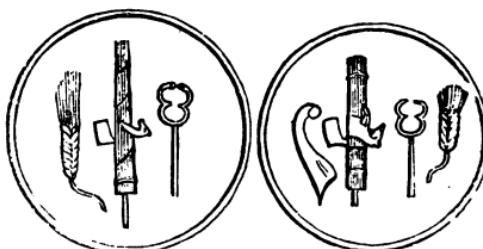
559. *Quid illuc.* 5 Int. Rem.

563. *Ubi istae.* 5 Int. Rem.

576. *Unum.* The hiatus is on account of the chief cæsura.

595. *Quidem.* See 4 Int. Rem.

626. *Prius.* 1 Int. Rem.
 627. *Quid istuc.* 5 Int. Rem.
 637. *Anno.* For the hiatus, see 11 Int. Rem. It occurs at the principal cæsura.
 676. *Quid ēst | quae illāēc | örā|tlöst | cēssō ēgo ll|lās cōn|sōlā|rī.*
 680. *Mē vldē. | Sī mōdo id | līcēāt vīs | ne öpprīmät.*
 682. *Nunc jam=nunciam.*
 686. *Mortis.* 1 Int. Rem.
 708. *Jubē.* See 3 Int. Rem.
 758. *Quid illas.* 5 Int. Rem.
 766. *Quæritatum.* Hiatus. 11 Int. Rem.
 774. *Dūm ego.* The arsis causes the hiatus.
 779. *Abt.* 3 Int. Rem.
 785. *Vero.* Hiatus. 11 Int. Rem. The pause of sense exerts an influence to produce it.
 818. *Ubi ille servos.* 5 Int. Rem.
 823. *Itā dūo | dēstītū|it || sīg|na hīc cūm | clāvīs | sēnēx.*
 827. *Quidem.* Gives no position.
 863. *Aput.* 4 Int. Rem. *Veneris.* 1 Int. Rem.
 888. *Nam in columbari.* 6 Int. Rem. *Ejus=eius* becomes mono-syllabic by synæresis.
 895. *Set uxor.* 6 Int. Rem. So also l. 904.
 927. *Optigīt.* 9 Int. Rem.
 939. *Bonis.* 1 Int. Rem.
 963. *Quojus=quoius,* as one syllable by synæresis.
 969. *Frustrā.* 8 Int. Rem.
 1182. *Quando.* Hiatus in the principal cæsura.
 1204. *Nimis pæne.* 1 Int. Rem.
 1208. *Set quid istum.* 5 Int. Rem.
 1255. *Ēgo llbī | dātū|rus || nīl | sūm nē | tū frūs|trā sīs.*
 1282. *Quem apud.* 4 Int. Rem.
 1302. *Nam hōc quidēm | vēnē|nātūmst | vērum || Ita īn mānī|būs
cōn|sēnēs|cīt.* For quidem, see 4 Int. Rem. *In.* 5 Int. Rem.
 1357. *Ubi istic.* 5 Int. Rem. *Tu.* Hiatus. 11 Int. Rem.



M E T R I C A L K E Y.

C A P T I V I.

METRA HUJUS FABULAE HAEC SUNT.

Ver. 1 ad 194 iambici senarii.
Ver. 195 et 196 iambici octonarii.
Ver. 197 iambicus dimeter acatalectus.
Ver. 198 et 199 iambici octonarii.
Ver. 200 et 202 iambici senarii.
Ver. 201 et 203 iambici octonarii.
Ver. 204 et 205 cretici tetrametri acatalecti.
Ver. 206 iambicus octonarius.
Ver. 207 creticus tetrameter acatalectus.
Ver. 208 et 209 trochaici octonarii.
Ver. 210 et 211 cretici tetrametri acatalecti.
Ver. 212 creticus dimeter acatalectus.
Ver. 213 ad 224 cretici tetrametri acatalecti.
Ver. 225 iambicus dimeter acatalectus.
Ver. 226 ad 230 bacchiaci tetrametri acatalecti.
Ver. 231 iambicus septenarius.
Ver. 232 creticus tetrameter acatalectus.
Ver. 233 creticus dimeter acatalectus.
Ver. 234 ad 239 cretici tetrametri acatalecti.
Ver. 240 et 241 trochaici octonarii.
Ver. 242 ad 360 trochaici septenarii.
Ver. 361 ad 384 iambici senarii.
Ver. 385 ad 497 trochaici septenarii.
Ver. 498 bacchiacus dimeter acatalectus.
Ver. 499 ad 502 bacchiaci tetrametri acatalecti
Ver. 503 bacchiacus dimeter acatalectus.
Ver. 504 bacchiacus tetrameter acatalectus.
Ver. 505 iambicus senarius.
Ver. 506 et 507 iambici dimetri acatalecti.
Ver. 508 iambicus dimeter catalecticus.
Ver. 509 bacchiacus dimeter acatalectus.
Ver. 510 ad 515 iambici septenarii.

Ver. 516 ad 524 iambici octonarii.
 Ver. 525 iambicus senarius.
 Ver. 526 ad 532 trochaici septenarii.
 Ver. 533 ad 540 iambici octonarii.
 Ver. 541 ad 658 trochaici septenarii.
 Ver. 659 ad 767 iambici senarii.
 Ver. 768 et 769 trochaici septenarii.
 Ver. 770 ad 780 lambici octonarii.
 Ver. 781 ad 783 bacchiaci tetrametri acatalecti.
 Ver. 784 iambicus dimeter catalecticus.
 Ver. 785 ad 790 bacchiaci tetrametri acatalecti.
 Ver. 791 ad 908 trochaici septenarii.
 Ver. 909 ad 921 iambici octonarii.
 Ver. 922 ad 927 bacchiaci tetrametri acatalecti.
 Ver. 928 et 929 trochaici octonarii.
 Ver. 930 ad 1036 trochaici septenarii.

T R I N U M M U S.

METRA HUJUS FABULAE HAEC SUNT.

Ver. 1 ad 222 iambici senarii.
 Ver. 223 ad 231 bacchiaci tetrametri acatalecti.
 Ver. 232 bacchiacus dimeter acatalectus.
 Ver. 233 et 234 iambici septenarii.
 Ver. 235 creticus tetrameter catalecticus.
 Ver. 236 iambicus septenarius.
 Ver. 237 et 238 trochaici septenarii.
 Ver. 239 et 240 bacchiaci tetrametri acatalecti.
 Ver. 241 bacchiacus dimeter acatalectus.
 Ver. 242 trochaicus septenarius.
 Ver. 243 creticus tetrameter acatalectus.
 Ver. 244 ad 246 cretici tetrametri catalectici.
 Ver. 247 ad 249 trochaici dimetri catalectici.
 Ver. 250 et 251 cretici tetrametri oatalectici.
 Ver. 252 trochaicus octonarius.
 Ver. 253 trochaicus septenarius.
 Ver. 255 iambicus octonarius.
 Ver. 256 et 257 bacchiaci tetrametri acatalecti.
 Ver. 258 bacchiacus trimeter acatalectus.

Ver. 259 iambicus octonarius.
 Ver. 260 iambicus dimeter acatalectus.
 Ver. 261 et 262 bacchiaci tetrametri acatalecti.
 Ver. 264 et 265 trochaici octonarii.
 Ver. 266 bacchiacus tetrameter acatalectus.
 Ver. 267 ad 275 cretici tetrametri catalecticci.
 Ver. 276 creticus tetrameter acatalectus.
 Ver. 277 et 278 bacchiaci tetrametri acatalecti.
 Ver. 279 ad 281 cretici tetrametri acatalecti.
 Ver. 282 iambicus octonarius.
 Ver. 283 et 284 cretici tetrametri acatalecti.
 Ver. 285 et 286 iambici octonarii.
 Ver. 287 trochaicus octonarius.
 Ver. 288 ad 291 trochaici septenarii.
 Ver. 292 trochaicus octonarius.
 Ver. 293 ad 300 cretici tetrametri catalecticci.
 Ver. 301 ad 391 trochaici septenarii.
 Ver. 392 ad 601 iambici senarii.
 Ver. 602 ad 728 trochaici septenarii.
 Ver. 729 ad 819 iambici senarii.
 Ver. 820 ad 841 trochaici octonarii.
 Ver. 842 ad 997 trochaici septenarii.
 Ver. 998 ad 1007 iambici senarii.
 Ver. 1008 ad 1092 trochaici septenarii.
 Ver. 1093 ad 1114 iambici senarii.
 Ver. 1115 ad 1119 anapaestici dimetri acatalecti.
 Ver. 1120 ad 1189 trochaici septenarii.

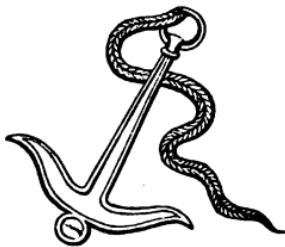
R U D E N S.

METRA HUJUS FABULAE HAEC SUNT.

Ver. 1 ad 184 iambici senarii.
 Ver. 185 ad 189 trochaici octonarii.
 Ver. 190 ad 193 bacchiaci tetrametri acatalecti.
 Ver. 194 ad 196 bacchiaci tetrametri catalecticci.
 Ver. 197 bacchiacus trimeter acatalectus.
 Ver. 198 et 199 iambici octonarii.
 Ver. 200 ad 203 cretici dimetri acatalecti cum trochaicis monomemtris hypercatalectis.

Ver. 204 et 205 bacchiaci tetrametri acatalecti.
 Ver. 206 iambicus octonarius.
 Ver. 207 et 208 cretici tetrametri acatalecti.
 Ver. 209 creticus tetrameter catalecticus in syllabam.
 Ver. 210 et 211 cretici tetrametri acatalecti.
 Ver. 212 creticus tetrameter catalecticus in syllabam.
 Ver. 213 ad 215 cretici tetrametri acatalecti.
 Ver. 216 et 217 trochaici octonarii.
 Ver. 218 et 219 iambici septenarii.
 Ver. 220 ad 228 trochaici octonarii.
 Ver. 229 trochaicus septenarius.
 Ver. 230 et 231 bacchiaci dimetri catalecticci (sive Iochmiaci monometri).
 Ver. 232 ad 252 cretici tetrametri acatalecti.
 Ver. 253 trochaicus septenarius.
 Ver. 254 et 255 iambici octonarii.
 Ver. 256 et 257 trochaici septenarii.
 Ver. 258 ad 262 bacchiaci tetrametri acatalecti.
 Ver. 263 bacchiacus dimeter acatalectus.
 Ver. 264 creticus tetrameter acatalectus.
 Ver. 265 iambicus dimeter catalecticus.
 Ver. 266 ad 272 cretici tetrametri acatalecti.
 Ver. 273 creticus tetrameter catalecticus.
 Ver. 274 ad 277 cretici tetrametri acatalecti.
 Ver. 278 ad 286 bacchiaci tetrametri acatalecti.
 Ver. 287 bacchiacus dimeter acatalectus.
 Ver. 288 bacchiacus tetrameter acatalectus.
 Ver. 289 trochaicus dimeter acatalectus.
 Ver. 290 ad 413 iambici septenarii.
 Ver. 414 ad 449 trochaici septenarii.
 Ver. 450 ad 558 iambici senarii.
 Ver. 559 ad 592 trochaici septenarii.
 Ver. 593 ad 614 iambici senarii.
 Ver. 615 ad 663 trochaici septenarii.
 Ver. 664 ad 666 cretici tetrametri acatalecti.
 Ver. 667 et 668 bacchiaci tetrametri acatalecti.
 Ver. 669 ad 673 cretici tetrametri acatalecti.
 Ver. 674 et 675 bacchiaci tetrametri acatalecti.
 Ver. 676 iambicus septenarius.
 Ver. 677 trochaicus septenarius.
 Ver. 678 ad 680 cretici tetrametri acatalecti.
 Ver. 681 ad 705 iambici septenarii.
 Ver. 706 ad 779 trochaici septenarii.
 Ver. 780 ad 905 iambici senarii.
 Ver. 906 ad 918 bacchiaci tetrametri acatalecti.

Ver. 919 iambicus dimeter acatalectus.
Ver. 920 ad 937 trochaici octonarii.
Ver. 938 ad 944 iambici octonarii.
Ver. 945 ad 948 iambici septenarii.
Ver. 949 ad 951 cretici tetrametri acatalecti.
Ver. 952 et 954 trochaici monometri hypercatalecti.
Ver. 953 et 955 cretici trimetri catalektici.
Ver. 956 ad 962 trochaici octonarii.
Ver. 963 ad 1190 trochaici septenarii.
Ver. 1191 ad 1204 iambici senarii.
Ver. 1205 ad 1226 trochaici septenarii.
Ver. 1227 ad 1264 iambici senarii.
Ver. 1265 ad 1280 trochaici septenarii.
Ver. 1281 ad 1337 iambici septenarii.
Ver. 1338 ad 1356 iambici senarii.
Ver. 1357 ad 1423 trochaici septenarii.



N O T E S.

C A P T I V I.

ARGUMENTUM.

The invention of the acrostic form of the argument, which introduces all the plays of Plautus, dates as far back as Epicharmus, B.C. 500. The Greek furnishes many examples of them. Those that precede the comedies of Plautus are attributed to Priscian, a celebrated Roman grammarian, who flourished about A.D. 450.

2. **Alium.** For *alterum*. See Z., § 141; A. and S., § 212, R. 2,
- N. 1. Tyndarus is meant.
4. **Gnatum,** Philopolemus.
5. **In ibus=īs.** Obsolete, but according to the analogy of nouns of the third declension. **Filium**=Tyndarus, the servant of Philocrates.
8. **Captum,** Philopolemus. **Fugitivom,** Stalagmus.

PROLOGUS.

The Prologues of Plautus generally disclose too much of the plot. The parabasis of Greek comedy was designed to state all the circumstances necessary to understand the play, and also to gain the good will of the audience, by removing their prejudices against the poet, and putting them in good humor. Plautus's prologues accomplish the latter by their cleverness and hits at Roman manners, but they often injure the effect of the play by premature disclosures. The prologue was usually spoken by the manager of the troop. It was done in different garb and characters suited to the occasion. In the Amphitruo, Mercury appears as Sosia; in the Rudens, as Arcturus. In the Trinummus, Luxury and Inopia are personified. In the Captives no especial character is assumed.

1. **Hos quos—sedent.** Le Monnier, M. Coste, and others see no humor in this passage. The humor consists in the grave and formal commencement of the speaker, and the sudden change to the trifling

and ridiculous announcement, *hi stant ambo, non sedent.* The manner of the speaker would, of course, add greatly to the effect. **Capitivos**=Philocrates and Tyndarus. Anacoluthon.

2. **Illi.** For *illic.*

4. **Hujus**=Tyndarus.

7. **Filiī**—*duo*=Philopolemus and Tyndarus.

8. **Alterum**=Tyndarus. **Servus**=Stalagmus.

9. **Alide.** Elis. The scene of the play is laid in Calydon, an ancient town of Ætolia, on the Evenus; the Calydonian boar was hunted in the mountains near by. Elis was a town of Achaia. Only the narrow Corinthian Gulf divided them.

10. **Hujusce**=Philocrates.

12. **Sedeas.** Z., 555; H., 501.

13. **Mendicarier.** The actor who cracked his voice by too great efforts would be hissed off the stage and reduced to beggary.

15. **Ope vestra censerier.** The Roman people were either *opibus vestris censi* or *capite censi*. The former were divided into five classes, according to their property; the latter were the lowest class of citizens, whose persons only were taken into account. Originally all classes stood promiscuously in the theatre. In the year 559 Scipio Africanus carried a law assigning separate places to the senators. The knights and plebeians sat promiscuously for more than a hundred years longer; but at length, in 685, Roscius Otho carried a bill giving to the knights, tribunes, and persons of a certain census fourteen rows of circular benches immediately behind the orchestra. The strongly aristocratic notions prevailing even in the days of the republic are clearly shown by the poet's mode of address.

16. **Accipite**, etc. *Take your due; I do not want to use what belongs to another.* Or, *Hear the rest; I stop not to deal with a stupid fellow.* **Relicuom** may mean *what is left*, either to hear or to pay.

18. **Dominum**=Tyndarus, *his young master.* For con., see H., 445, 9; Z., 814.

19. **Is**=Theodoromedes.

20. **Peculiarem.** His private property. The *peculium* of a filius-familias was such possessions as his father allowed him to consider as his own. For the laws regulating it, which applied alike to a son or a slave, see Smith, Dict. Antiq., p. 1037.

28. **Possit.** For Sub., see H., 512, 2.

29. **Illum**=Philopolemus. **Hunc**=Tyndarus.

34. **Questoribus.** The quæstors had the care of the public money. It was a part of their duty to sell the plunder and spoils taken in war for the benefit of the public treasury.

46. **Sua sibi.** See Z., 746. **Suo sibi.** Lines 50 and 81 are similar constructions.

48. **De sua sententia.** Nullis aliis in consilium adhibitis.—*Lamb.*
 52. **Haec res,** etc. This is the plot of the play we offer you.
 53. **Voluerim.** H., 501; A. and Stod., 264, 6; Z., 561 (6).
 55. **Nam pertractate facta est.** *It has been wrought elaborately, or with a moral in view; not in a trite or common way.*

61. **Choragio.** *Stage apparatus and decorations.* The tragicum choragium differed from the comicum.

69. **Scorto.** A. and S., 204, Rem. 8; H., 387, 1.

70. **Invocatus.** Ergasilus plays upon the term. It may mean *one uninvited* or *one invoked.* It was a custom at a feast to cast lots for turns in drinking, and, as a lucky omen, they invoked their mistresses when they threw the dice.

71. **Derisores.** Parasites were of three kinds: derisores, plagiplatidæ, and adulatores. *Derisores=jeerers or jesters.* They paid for their entertainment in puns and jokes. The *plagiplatidæ* submitted to any kind of indignity for the sake of a meal. The *adulatores* were the fawning flatterers of their patrons. Originally the term *παράσιτοι* was applied to table-companions in a good sense, and to distinguished persons who assisted the priests and higher magistrates. In later times it included only those who delighted in sensual and gustatory pleasures, and importunately beset the rich for their gratification. Diogenes called the mice creeping under his table Diogenes's parasites.

78. **Res prolatæ sunt.** When *public*, i.e., civil or judicial, *business is suspended.*

85. **Venatici.** Like the French proverb, *Affame comme un chasseur, ou our “Lean as a hound.” “Eben so mager.”—Brix.*

86. **Molossici.** Dogs brought from Molossia, a district of Epirus, were noted for their voracious stomach; hence compared with parasites.

87. **Odiosici and incommodistici.** Coined words from *incommodus* and *odiosus.*

88. **Et** connects the phase of parasite-life just described with that now to follow. “*Et knüpft eine zweite Schattenseite des Parasitenlebens an.*”—*Brix.*

89. **Aulas.** For *ollas.* These pots were filled with ashes, that, being scattered over the whole body, they might furnish more merriment to those who furnished the feast.

90. **Portam trigeminam.** This was so called from its three archways or *jani.* It lay on the northern angle of the Aventine Hill, and was the gate of the great road to Ostia. It was a noted resort for beggars, who brought with them little bags to hold whatever was given them. Plautus here commits the mistake of making Ergasilus beg at Rome, though the scene is laid in Ætolia.

92. **Meus rex.** *Rex* means here the wealthy patron of a poor cli-

ent in contrast with the hungry parasite. *Est potitus hostium*. Used passively.

100. *Si quest.* For mode, see Z., § 354, end; A. and S., § 198, 11, e.

105. **Antiquis.** In a good sense: because the nearer to the gods the more like them.

110. **Sis tu.**—*Fleck.* **Huc sis.** *Tu* is the pronoun instead of the name. Like the English *hol' you*. The person addressed is a slave, who, as jailer, administered punishment to other slaves with leather thongs: *lorarius*. **Istos captivos.** Introductory accusative by analogy.

112. **Singularias.** Weighing one pound. *Einpfündige.*—*Brix.*

114. *Si foris, si.* That is, *sive*, etc.

120. **Non videre.** For if you did, you would be self-denying and saving to acquire a peculium with which to redeem yourself.

121. **Quod dem,** i. e., ransom-money. **Dem in pedes**=show a pair of heels.

122. **Dem tibi,** i. e., *magnum malum*. Observe the flexibility of the verb.

124. **Ita ut dicis.** There is a play upon the words *avis ferae consimilem faciam*.

127. *Visam ne*, like *vide ne* in sense and construction.

129. **Facere quaestum carcerarium,** does jail-keeper's work.

131. **Ille**=Philopolemus.

132. **Carnuficinam facere,** do hangman's work. Why do all ages and nations attach disgrace and odium to this office?

142-3. The common maxim, "Blessings brighten as they take their flight." Comedy loves these axioms of practical wisdom not less than Tragedy. For other examples, see lines 165, 200, 202, 255, 304, 313, 358, 583, 690, 741.

149. **Dixis—induxis.** See Z., § 161; A. and S., § 162, 9; H., § 239, 4. For mood, see A. and S., § 260, Rem. 6; H., § 488.

150. **Unicus.** Ergasilus plays upon the double signification.

152. **Huic,** i. e., *ventri*, accompanying the word with a gesture.

153. **Edundi exercitus.** *Army for eating.* To get up and manage a grand entertainment required a large number of operatives. The whole passage is a metaphor easily applied by a Roman. The Comitia Centuriata was an assembly organized on a military basis; and the usual formula for convoking it was *exercitum imperare*, and for dissolving, *exercitum remittere*. These terms are applied to the army of cooks, servants, etc., necessary in great entertainments. The figure is kept up in line 160, et seq., *Pistoria*, *Placentia*, etc., being names of towns or provinces.

166. **Privatus.** Without employment, with no command.—*Brix.*

168. **Reconciliare.** Infinit. fut.; A. and S., § 162, 10. **In his diebus.** Z., § 479; A. and S., § 253, Rem. 5; H., § 426, 2, 2.

171. **Me mutare** together forms the subject accusative of *fore*. **Hoc.** A. and S., § 252, Rem. 5; H., § 416, 2.

173. **Quod sciām.** A. and S., § 264, 3; H., § 513.

176. **Si pauxillum potes contentus esse.** Brix says *pauxillum* belongs to *contentus* in the sense very easy to be satisfied. Gronovius suggests “*esse, pro edere.*”

177. **Ne modo=dummodo ne.**—*Brix.* If it is not too little.

179. **Age sis roga.** *Roga*, Valp. and Gronov.; *roga*, Brix. *State the terms, or propose a stipulation.* See Andrews's Lex., sub verb, B. 3. Ergasilus replies, taking up the language of traffic; bought, unless some one makes me a better offer. He treats the whole thing as a matter of bargain and sale, where Hegio is the purchaser, and himself both the auctioneer and the article sold.

181. **Me addicam.** I strike myself off. See And. Lex., sub verb, 3.

184. **I modo**, etc. Hegio warns him that it will be for his interest to hunt his game in a larger field. **Ictim**=a ferret or a weasel.

185. The sense is, My fare is a heavy piece of work; my guest is like a pedestrian who has to make his rugged way over stocks and stones. Hence *calceatis*, l. 187.

189. Ein ländlich Mahl.—*Brix.* A rural meal. Ergasilus puns upon *terrestris*, in which he hints at his desire to taste the *sumen*, which was esteemed a great delicacy among the Romans.

191. **Numquid vis.** The usual parting salutation.

194. **Ire.** See A. and S., § 239, Rem. 2; Z., § 605.

199. **Eamque etiam erili.** Douza reads *atque herile imperium*. Brix suggests *duramque erili imperio*. Give mildness to the authority of your master by an obedient disposition. Some explain by regarding the nouns as a double ablative. As to the sentiment, Shakspere differs.

“O Pisanio,

Every good servant does not all commands:

No bond but to do just ones.”

201. **Oculis lamenta editis.**—*Brix.* Fleckeisen gives the corrupt text of the manuscripts, *multa miraclitis*, without any attempt at explanation. Various readings have been conjectured by different editors.

205. **Emerit.** For Subj., see A. and S., § 263, 1; H., § 527.

206. **Est.** See A. and S., § 265, Rem. 1; H., § 525, 6.

207. **Fingitis**, i. e., *meditamini*.

208. **Fugiamus.** A. and S., § 260, Rem. 5; H., § 486, II.

212. **Hisce arbitris atque vobis.** The other captives and the jailors.

213. **Apscedite hinc.** To the remaining captives. **Nos=lorarii.** So that both captives were guarded on two sides.

215. **Concede.** To Tyndarus. **Abi.** To Philocrates. Brix and Gronovius read *abite ab istis.*

217. **Copiae (eorum) quae nos volumus.**

220. **Neu** = et ne.

222. **Id** formally refers to *malum*, but logically to *doli*.

230. **Vilitati**, i. e., if Hegio discovers the deceit. For the case, see Z., § 63, 3, and note.

232. **Maxuma pars.** A kind of preliminary appositive to *homines plerique homines*.

237. **Quod tibi**, etc. Probably a common formula for one who gave counsel to another.

242. **Animum** = will.

243. **Velint.** See A. and S., § 264, 8; H., § 519, 3.

245. **Erga.** For position, see Z., § 324, 4.

248. **Ut** before *memineris* is a mere repetition.

250. **Memoriter meminisse.** To remember promptly or shrewdly.

251. **Ex his.** Philocrates and Tyndarus, whom he supposed were where he had left them. He does not at first see them as he passes out of the house, and therefore naturally inquires for them.

253. **Tibi** is not to be taken with *cautum*. *Cave ne in questione (michi) sis* is a familiar expression, equivalent to "Take care that I be not compelled to search for you." So Cist., II., 3, 49; Pseud., II., 2, 68; Pers., I., 1, 52; Cas., III., 1, 16.—*Brix*.

256. For omission of *se*, see note, line 194.

258. **Sim.** A. and S., § 264, 8; H., § 519.

260. **Fuat.** H., § 204, 2; A. and S., § 154, Rem. 2.

262. **Ignavi.** To suffer capture was considered a disgrace.

263. **Secede.** While he takes Philocrates aside to question him, Tyndarus takes such a position in the rear of both that he can hear all, and, unheard himself, makes the observations suited to the double part he plays.—*Brix*.

265. **Nescibo.** II., § 239, 2; A. and S., § 162, 2. **Nescium tradam** in comic style, for *id me nescire tibi dicam*; *nescius* passively as Rud., l. 275. **Loca nescia**, i. e., *ignota*.—*Brix*.

266. The remarks of Tyndarus are, of course, aside. For *jam*, *Brix* reads *erūs*.

267. **Involueri.** Without so much as a towel, i. e., without fear or shame he deceives.

268. **Utrum—ne—an** is used frequently by Plautus. See Z., § 352. The beard was sometimes only clipped over a comb, *per pectinem*, and sometimes was shaved smooth, *strictim*. Tyndarus advises that it be done *usque—probe* = to the very quick. The three terms indicate the degrees of deception to be practised. **Attonsurum dicam esse**, a circumlocution for *attonsurus sit*. For similar expressions, see l. 533, and Trin., l. 2.

270. The question would seem to indicate that his freedom depended on a frank and honest statement.

272-3. The beauty of this reply lies in the concealed truth it expresses. It needs to be borne constantly in mind, in this scene, that Philocrates and Tyndarus have exchanged characters.

274. Thales was proverbially wise—one of the seven wise men of Greece—but, in comparison (*ad sapientiam*) with Philocrates, not worth a talent.

277. *De* with *gnatus* is unusual. Brix suggests *dic* instead.

278. *Illi*=*illic*, as in lines 320, 331, 338.

280. In *Aleis*. Brix reads *in illis*, i. e., *summis viris*, on account of the synizesis in the former.

281. *Sebum*. Philocrates uses *opimae* literally. *Senex*, the father of Philocrates.

286. *Quasi*, if genuine, should be taken with *propter divitias*, used as a supplementary euphemism for the too stiff *videlicet*.—Brix.

288. Probably the line is a gloss; so it would seem from l. 629, where Hegio hears the real name for the first time.

290. *Ut magis noscas* depends upon an omitted proposition. *Genio*. Every Roman had his own genius, whom he worshiped, especially on his birthday, with libations of wine, incense, and garlands of flowers. The genii are not to be confounded with the Manes, Lares, and Penates; for, though they had one great feature in common, that of protecting mortals, yet the former were the powers that produced life, and accompanied man as a second or spiritual self, while the latter began their influence after life had commenced. Moreover, animals and places had their genii, and not man only. The Greeks called them *daimonec*. On works of art they are represented as winged beings; on monuments, as a youth dressed in a toga. The genius of a place appears in the form of a serpent.

291. *Samiis vasis*. These were a very cheap earthen-ware from the island of Samos. It was manufactured there in great abundance and variety.

292. *Proinde aliis ut*, etc. *Ut*=how little. See, from this, how little he trusts others.

293. *Exquisivero*=*exquiram*. See Z., § 511; A. and S., § 259, Rem. 1 (5); H., § 473. For other instances, see l. 344; Trin., 625, 710, 1007.

296. Brix reads *tua ex re*, arguing that people say *ex re mea, tua, istius*, but *e re publica, e re nata*.

297. *Quae—scito*. The connection of the relative with the imperative is unusual.

302. *Opes* includes *nobilitas, genus, and divitiae*. *Cum istoc* is the abridged expression for *cum istius opibus*.

303. *Dicto, sc. laedere*. *Laedadat*. H., § 496; A. and S., § 262, Rem. 4.

304. *Humana=humanas res*. *Artat*=*in angustias redigit*.—Hor., Carm., 1, 34, 12 seq.

307. *Ut, i. e., qualis ipse fui, talem habeam dominum.*—*Brix.*

309. *Volueram.* H., § 475, 2; A. and S., § 259, Rem. 4. *Brix* reads *voluerim.*

314. **Habueris** and **curaverit** are both future perf. *Curabit* would indicate a later occurrence in the future than *habueris*, whereas both actions should be regarded as contemporaneous. See A. and S., § 259, Rem. 1 (5); H., § 473, 1.

317. *Istaec* answers to *hoc*, l. 309.

320. **Avariorem.** So that his avarice should exact too high a ransom.

322. **Saturum** is contrasted with **mendicantem**. A slave's plenty might be preferred to a noble's beggary. *Illi.* See Note, l. 278.

324. This line is an exact repetition of l. 44, Aul., II., 1, and probably crept into the text from the marginal writing. The 326th line is by some regarded as an interpolation, from its interruption of the plain antithesis in lines 325–7.

327. *Est ubi=εστίν ὅπου=interdum.* Terence has the same sentiment in *Adel.*, II., 2, 8. *Pecuniam in loco negligere, maximum interdum est lucrum.*

331. **Duis.** A. and S., § 162, 1; H., § 229, 3. **Unum nummum ne duis=ne unum quidem nummum duis.** After a prominent idea, the simple negative often has the strength of *ne quidem*; as in *verbum non facere, litteram non addere, tria verba non commutare, flocci non facere*, etc.

332. **Amittam** for *dimittam*. So *oras=dicis*, in l. 333.

334. **Privatam servitutem.** Slaves were either public or private. The former belonged to state and public bodies, took care of the public buildings, and attended upon magistrates and priests; the latter belonged to individuals, and were inferior in condition and privileges.

335. **Pol—cluens.** Tyndarus says this aside. **Is=Menarchus.** **Hujus=Philocrates.** “In the earlier times of the Roman republic, physicians are said by Pliny to have been unknown; and for some time afterward the exercise of the profession was in a great measure confined to persons of servile rank, for the richer families, having slaves who were skilled in all sorts of trades, etc., generally possessed one or more that understood medicine and surgery. To this practice, however, there were many exceptions.”

336. *Hoc, i. e., the return of your son. Proclivi=easy.*

338. **Ab re nequid=nothing foreign to the purpose.**

339. **Ille, i. e., Philopolemus.**

340. **Hunc.** Philocrates, whom Hegio supposes to be Tyndarus. **Mittam.** See H., § 500; A. and S., § 264, 5. **Aestumatum.** By this he would become responsible for his return, or to pay the price if he should not.

341. **Misero.** See l. 293.

344. **Nihil est** (with a following inf.) = *it is of no use.*

345. Observe the difference between the futures of this line and of line 314.

347. **Ex sententia.** *After his own heart.*

350. **Ingenio.** Good-heartedness. **Se.** H., § 449, II.; A. and S., § 208 (6) (b).

352. **Hoc cedere ad factum.** That this plan take effect—be accomplished as soon as possible.

354. **Optuma immo.** This is according to the best manuscripts. Instead of saying *nulla causa*, the direct and natural negative is avoided, and a positive given with more emphasis. **Solvite** to the *lorarii*, who, with the rest of the slaves, disappear until l. 456.

355. **Atque** = and indeed. It makes a supplementary addition of importance. **Di**—offerant. A common formula for the expression of thanks. Ter., Adel., V., 9, 21; and Com. Trin., 284.

357. **Haud molestumst.** Litotes.

358. The idea is, when a benefit is conferred on good men, who appreciate it, gratitude for it begets favors in return. **Gratia ea,** i. e., *gratia ejus beneficii.* **Bonis.** Abl.; H., § 399, 5, 3; A. and S., § 213. Rem. 5 (4).

361. The Pseudotyndarus, having been summoned by Hegio, is informed of the agreement, and receives the charge of the Pseudophilocrates to Theodoromedes. Thereupon Hegio takes the messenger to the banker to give him money for his journey, while his supposed master goes into the house.—*Brix.*

362. **Erus, Hegio. Domino, Tyndarus.**

365. **Velle.** *Se* omitted. Z., § 605.

368. **Rectum**, a participle. **Versum**, adv. My good will is eager to serve you both. Hence *pro rota*, etc.

371. **Ingenio.** Abl.

373. **Tibi.** A. and S., § 228, N.; H., § 389. **Tibi** = Hegio.

376. **Me.** Acc. of specif.; H., § 380; A. and S., § 234, Rem. 2.

380. **Rebitas.** From the old verb *litere* (*bitere*) = ire.

382. **Pater.** Thy father.

383. **Qui veniat.** H., § 501; A. and S., § 264, 5. Observe the different constructions with *volo* in this and the following line. See Z., § 624; A. and S., § 273, 4 (a); H., § 558, VI.

389. **Salutem dicio.** Bear my salutations.

391. **Servitutem servire.** For syntax of noun, see H., § 371, 1, 3; A. and S., § 232 (1). Such alliterations are very common in Plautus. Trin., 302, 77; Bach., III., 1, 12; and IV., 10, 1, etc. So ls. 392, 356, 393.

394. **Nisi quod.** Z., § 735. This form is used by Plautus only here and in l. 621. The earlier *nisi quia* is used elsewhere.

395. **Hoc** = Hegio. Also *hujus.*

404. **Tantis aerumnis** is the concessive term corresponding to **ta-men**. Observe the position.

406. **Sciēt**. Latin future for English present; II., § 470, 2.

407. **Ut=how**. **Fueris**. Subj. of indirect question.

408. **Gratiis**. Del. et Var., Brix et al., *gratus*. Brix says that it better fits the measure, and that *gratus* here implies *gratis* in itself.

414. The preceding ten lines argue very adroitly Tyndarus's own cause. In his false character he has a very happy opportunity to set forth to Philocrates his duty to him when he shall have escaped. He takes care to have his own merit and self-sacrifice in securing his master's escape well presented.

416. **Erga**. Z., § 299. It stands either before or after its case. **Memorem—adimat**. Z., § 524, N. 1; Arn., Lat. Pros., 445, a.

417. **Nam quasi**, etc. The beauty of this remark lies in its truthfulness, making it full of humor to the speakers, though all unknown to Hegio. So a little truth often graces falsehood.

419. **Mihi**. H., § 385, 4; A. and S., § 224, Rem. 2.

422. **Meritust ut**. Not a common usage, yet found in all periods and styles. With this class of words, *qui* is the more common form.

423. **Occasio cumulare** is the colloquial style for *cumulandi*, but the infinitive is particularly common after *occasio* and *lubido*. For Syn., see A. and S., § 270, Rem. 1 (c); H., § 563, 6.

424. **Ut erga**, etc. The sentence is an adverbial modifier of *cumulare*, by managing this matter faithfully for him; or an appositive of *benefacta*, the managing, etc. **Geras**. For Subj., see H., § 495; A. and S., § 262, Rem. 3.

425. **Magis** belongs to *velle*, and not to *possum*.—*Brix*.

427. **Me infidelem**, etc. There is a fine touch of the elegant and graceful in making Philocrates swear to be faithful to himself. The following line contains the same fine mingling of honesty and deceit.

431. **Cave**. A. and S., § 262, Rem. 6. Tyndarus means that, though he has said less than he wished, he would prove his gratitude afterward in acts.

432. This and the following line doubtless are intended in a double sense by Tyndarus, to remind Philocrates of his personal relations to himself, and that he might not leave him a prey to the vengeance of Hegio when the deceit should be discovered.

434. **Quum extemplo**. Just as soon as: 785; also Trin., 242.

436. The influence of **ne** (434) continues on the verbs. **Pro libero** implies that he would not be a freeman in reality, which is, of course, in keeping with his false character.

439. **Fluxam=instabilem**.

441. **Hunc inventum inveni**. The meaning of this passage is much disputed. *Hunc* is referred to Hegio and to his son, and to Tyndarus in the character of Philocrates. Some translate, "And

still find Hegio yours, as you have found him;" others, "Find this young man, already in part found by the information we have given of him;" or, "Find a friend in this young man, discovered and restored to his father." Brix says, "Gain one already gained to be wholly a friend to you." *Insure Hegio's perpetual friendship by the restoration of his son.*

442. **Haec** depends upon **obsecro** as well as the following proposition.

444. **Hoc age.** Exhorts him to devote himself earnestly and faithfully to his mission.

447. The first **tua** applies to Hegio, the second to Tyndarus. The words were probably accompanied by a gesture or a nod to each. **Ornatus**=adorned, set off, i.e., accompanied by Philopolemus.

448. **Numquid aliud** is in the same sense as *numquid vis* in Trin., 192. It means, "What is your farther pleasure?" and was the usual formula of dismissal or farewell. **Possis** is generally the impersonal *possit*. For Subj., see H., § 527; A. and S., § 266, 1.

450. **Syngraphum.** In general, a written contract; here, a passport to enable the holder to go to Elis in time of war.

454. **Si dis placet.** With the help of the gods; said here *boni omnis causa*, but often ironically.

455. **Etiam.** By this emphatic word Hegio confesses himself foolish in having hesitated.

457. **Apparebo domi.** Literally, "I will make my appearance at home." It is equivalent to *proficiscar domum*.

461. The parasite, after trying in vain to get a better invitation than Hegio has given him, here utters his grief. **Edit.** For form, see H., § 239, 3; A. and S., § 162, 1. For mood, A. and S., § 264, 5; H., § 500.

463. The climax lies in **quom esse cupit**.—*Brix.*

464. **Die.** A. and S., § 90, 2; II., § 119, 4.

465. **Omnis mortalis.** A. and S., § 114, 2; II., § 88, III., 1.

466. **Ecfertum fame.** Literally, stuffed with hunger. Compare Aul., 1, 2, 6, *aedes inaniis oppletae*.

467. **Procedat.** For Subj., see H., § 501; A. and S., § 264, 1. **Cecepit.** H., § 527; A. and S., § 266, 1.

468. **Resident esuriales ferias.** Celebrate hungry holidays. **Residere**=*quiescere*. His stomach and throat are to keep quiet, and abstain from eating and drinking.

469. **Arti** depends upon *licet* in *ilicet=ire licet*. **Crucem** follows the analogy of *domus*, *rus*, etc., as acc. of limitation. Z., § 401.

470. **Ridiculos.** Used substantively, jokers. This was the class of parasites to which Ergasilus belonged—the *γελωτοποιοί*.

471. **Lacones.** The Spartans whipped their boys to make them hardy. The *subsellium* was a rude bench, capable of accommodating

several persons, movable, and without a back. The meanest class occupied it at feasts and public entertainments. **Plagipatidas.** Those who suffer buffets. The parasite appropriates all these epithets. **Morantur** becomes transitive.

473. **Requirunt**=invite. **Reddant**=invite in return.

474. The province of the parasite in his best days had been to prepare the meal, to purchase it, instruct the cook, taste it, precede it to the table, etc.

475. **Aperto capite.** He accuses them of going to brothels as openly and unblushingly as they would cast their vote in the comitia tributa. Public opinion required that such visits should not be made unless with the head muffled or masked. The shamelessness of young men in this, and their neglect of parasites, Ergasilius thinks equal marks of the degeneracy of the times.

478. **Dudum**=a little while ago. After his conversation with Hegio.

480. **Hoc.** The old Latin for *huc*, as frequently in Plautus: *Merc.*, 871, *hoc respice*. *Pers.*, 605, *jube hoc accedat*, etc., etc. **Profitetur**, i. e., makes the offer of his own free will. **Silent**=make no sound. **Tacent**=utter not a word.

481. **Rident.** Even to be laughed at was better than the cold, silent reception he met with. *Pet.*, 61, *Satius est rideri quam derideri*. **Atnucnt.** They shake their heads.

483. **Menstrualis.** A free table for a whole month.

484. **Conpecto.** From *conpeciscor*.

486. **Dentis restringerent.** Show their teeth in an affected laugh. They might at least have noticed him as much as a snarling dog.

489. **Velabro.** The Velabrum was originally a marsh or lake, and could not have been built upon until drained by the Cloaca Maxima. It occupied a part of the space between the Palatine and Aventine Hills and the Tiber, lying between the Vicus Tuscus and the Forum Boarium, and terminating on the south with the Arcus Argentarius. Here were exposed for sale, under awnings (*velabra*), meats, delicacies for the table, oil, etc. The parasite accuses the youth of combining against him, as merchants do to sell at a uniform price.

492. **Barbarica lege**, i. e., *romana lege*. Plautus regards the play as exhibited in Greece, and to a Greek every thing foreign was barbarian. He probably refers to the law of Q. Varius against those who should conspire to deprive the Roman people of life and food. **Jus.** The parasite considers himself as the perpetual guest of the state, who was to be entertained not only in the Prytaneum, but interchangeably in the private houses.

494. **Is=eis.** **Diem dicam.** Ergasilius assumes himself to be a magistrate. A magistrate could, as an accuser, commence a judicium, declaring that he would, on a certain day, accuse a certain per-

son of some specified offense. The accused must give security for his appearance on the day of trial. When the investigation was concluded the magistrate promulgated a *rogatio*, which comprehended the charge and the punishment or fine.

496. **Spes.** That is, that Philopolemus may be brought back.

497. **Decolabit.** Literally to trickle through = to fail.

499. **Bono publico.** In a way to benefit the public. Perhaps he means by the additional money the treasury received. Brix suggests that he might have thought the return of his son a public advantage.

500. **Quisque.** A. and S., § 209, Rem. 11, 4; H., § 461, 3.

504. **Eminebam.** Emerge, i. e., from the overwhelming flood of congratulations.

506. **Syngraphum.** Properly an obligation signed by both parties, and a copy kept by each, as between a contractor and his employer. Here, a passport or furlough.

511. **Hic** = Aristophontes.

516. Tyndarus sees Hegio coming with Aristophontes, and, well knowing that the latter would recognize and betray him, he speaks as though all was lost, and the rage of Hegio was upon him. **Mavellim.** Pot. sub.; H., § 485; A. and S., § 260, Rem. 4. **Fuisse.** H., § 471, 1. Compare Rudens, Act III., Scene 3.

517. **Spernunt** = *secernunt* or *sejungunt*. Old Latin, and seldom used. *Jus atque aequum se a malis spernit procul.* — *Ennius*.

519. **Neque auxilium**, etc. Delph. et Vario. read *neque exilium eritio est*.

521. **Obviamst** = *in promptu est*, or *adest*.

526. **Malam** agrees with **pestem**. Comp. Asin., I., 1, 7, and Cic., Tusc., II., 16, 38. The Delphin has *meangue*. **Vicem** = instead of.

528. **Philocrati** for the genitive. H., § 398, 5; A. and S., § 211, Rem. 5, 1.

529. Tyndarus declares, hyperbolically, that in such utter ruin of his fortunes even Salvation herself could not save him if she wished to. Salus was a goddess worshiped by the Romans under that appellation. Comp. Most., II., 1, 4; Cic., Orat. against Verres.

531. **Malum** is an exclamation of impatience; as, the deuce! a plague on't! zum Henker! diable!

533. **Dicam.** For the circumlocution, see Note, l. 268. Also comp. l. 541.

537. **Perderent.** H., § 488, 2; A. and S., § 263, Rem. **Periisti e patria** is a paronomasia, equivalent in meaning to *patriam amisisti captivitate*.

547. Tyndarus seems to hit upon his plan on the instant, from the suggestion of the preceding words of Hegio. He pretends to account for the conduct of Aristophontes by attributing to him insanity and epilepsy, hoping thereby to weaken the testimony he may give. **Hic**

in this, and *istic* in the following line, refer to the same person. Another like instance occurs in l. 733 and 734.

550. **Qui sputatur morbus.** Various conjectures have been made as to the disease here mentioned, and the ancient idea of it. It is generally supposed to be epilepsy. It was called *comitialis morbus*, because its occurrence on the day of the comitia, from being an ill omen, suspended all proceedings. Some suppose that the disease was cured by spitting upon the person afflicted; others, that it was cured by the spitting of the sufferer. Pliny and Mercurialis think that a person in the presence of the disease avoided the contagion by spitting, an instinctive process when we are in the sight of any thing offensive. Perhaps, from the fact that those overtaken by the fit recovered very soon after the foam appeared, it was thought that this was the means of their cure, and the evil spirit escaped in the foam.

551. **Iustum, sc. apage.** It is addressed to his slaves.

553. **Qui** is the old ablative = *cujus causa*.

555. **Quibus** depends on *fuit*. **Atque** is profuit is weaker than *soluti fuit*, and is perhaps a corruption. It is wanting in the Delphin.

557. **Viden tu hunc quam**, etc., i. e., *viden quam hic int.*

561. **Haud vidi magis**, i. e., *haud vidi qui magis sodalis meus est*, which is an ironical denial of the fact affirmed, like our "Oh, without doubt." Tyndarus then mentions three noted madmen: Alcumeus, the son of Amphiaraus, who slew his mother at the command of his father; Orestes, son of Agamemnon, who murdered his mother Clytemnestra; and Lycurgus, king of Thrace, who offended Bacchus by refusing to drink wine, and was driven mad. These, he says, were as much his boon companions as Aristophontes. **Una opera—qua=just as much as.**

564. **Non ego.** The question is asked without an interrogative particle. A similar instance is found in l. 969.

568. **Enim** is a particle of affirmation here, and ironical.

569. **Vera vanitudine qui convincas.** Who overpower my truth with your lying talk.

574. **Quem patrem.** This is the same as saying *Patrem non habet: quia servus est.* According to the Roman law, a slave was a thing without father, connubial rights, property, or any manly right. They had no genealogy nor offspring.

578. **Non** belongs to *Liberum*, notwithstanding the intervening words *equidem me.—Brix.* The line is capable of several meanings. The emphasis of the speaker would determine the meaning; only *Liberum* is ambiguous.

579. **Te** is put in brackets in the edition of Brix. The Delphin gives it without question. Plautus uses the constructions *ludos facere aliquem*, less frequent *ludos sincere alicui*, once *ludos aliquem dimittere* and *ludos alicui reddere*.

580. **Praeter se**=except his own person.

583. **Sint.** H., § 495, 3; A. and S., § 262, N. 3. **Malevolentes**=the envious. **Bonis**=their betters.

585. **Aliquid pugnae dedit.** He has played you a trick. *Aliquid jam machinatus est.—Lambinus.*

591. **Exprobare.** *Servi* were more valuable than *vernae*; and it was allowed them not to be taunted with their slavery, as it were to solace their misery. *Id quod.* H., § 445, 7; Z., § 371.

592. **Quin**=*qui—ne—non* interrogatively; why not?

593. **Ilic** is hardly translatable; used deictically.

594. **Ardent oculi.** Rage, glittering eyes, yellow spots, and black bile were considered by ancient physicians as symptoms of epilepsy.

597. **Atra pix.** With refined cruelty, slaves guilty of crime were cast into ovens, or, besmeared with pitch, were allowed to burn.

598. **Larvae.** Evil spirits; the departed souls of wicked men.

599. **Quid si.** *Quidni.—Brix.* Hegio now takes up the proposition of Tyndarus in l. 594.

601. **Ccncinnat**=*reddit.*

604. **Abtites**=*Accedes.* An old word, composed of *ad* and *beto*, or *bito*.

605. **Creduis.** A. and S., § 162, 1; H., § 239, 3.

609. **Te.** See l. 376. In both cases they may be obj. of verb.

611. **Abnutas.** *Abnutare* is to intimate that something ought not to be said or done. *Quid agat, si absis longius*, according to Brix, is a question of Aristophontes, and not of Tyndarus. The purport of it, then, would be, "He who now, in your presence, endeavors to deceive by a wink, would take bolder means in your absence." The steady assurance and sensible behavior of Aristophontes are doing their convincing work upon Hegio.

613. **Quoi—compareat.** Senseless talk, which has neither rhyme nor reason, as the saying is.

614. **Ornamenta.** He would be Ajax, only stripped of his stage costume—an Ajax in his madness and fury. For an account of his madness and death, see Dict. of Greek and Rom. Biog., etc., art. Ajax.

615. **Nihili facio.** I don't think it will amount to any thing.

616. **Inter sacrum saxumque sto.** This is a proverbial expression, indicating that a person is in great distress or danger. It is derived from the fetial sacrifices in the celebration of treaties. The brains of the victim were dashed out with a stone, hence a position *inter sacrum saxumque* was one of great peril. Livy gives an account of the manner of making treaties (*ferire fædus*), bk. i., chap. xxiv. As a seal to the compact, *porcum saxo silice percussit*. See also Livy, bk. xxi., chap. xlvi.

618. **Audibis.** The old Latin for *audias*.

624. **Nullam causam dico.** I am perfectly willing.

625. **Deliquio** is formed after the analogy of *contagio* and many others; for *deliquium*.

631. **Em rursum tibi.** There you have it again. That is as good as you sent.

632. **Non cures** differs from *ne cures*. It is the apodosis of the conditional proposition.

635. **Philocrati.** See I. 528.

636. **Dierectum.** Compounded of *dis* and *erectus*. Others say from διαρρηκτος=disrupted, crucified.

637. **Tu supersultas.** Observe the emphasis of contrast in the use of *tu* and *ego*. There is humor in his personification of his heart—You leap, or dance; I can scarcely even stand on my legs from fear.

638. **Exquisitumst**=*certum est*.

641. **Deruncinatus.** Compounded of *de* and *runcina*=planed off—deceived.

643. **Hoc** refers to the statement of Aristophontes in regard to Tyndarus just made. Hegio, in the conflict of his feelings, and his chagrin at being deceived so terribly, catches at any hope that it is not so. He therefore requests of Aristophontes a personal description of Philocrates.

644. **Certo**=*certe*. This form is confined to the comic poets and some of the epistles of Cicero. *Certe* belongs to all periods and species of composition. **Magis certius.** This is not useless pleonasm, but the struggle of the language to give greater energy to the comparative.

648. **Sub** and **aliquidum** mean nearly the same, and are about equivalent to the diminutive termination *ulus*. **Crispus**=frizzled. **Cincinnatus**=in ringlets.

649. **Ut quidem** depends upon *convenit*. By a pun upon the word, Tyndarus takes it out of the mouth of Hegio and applies it to himself. Hegio says, "The description fits him." Tyndarus says, "It happens," etc., or "It comes to pass." Hence the subjunctive in *processerim*; sub. of result.

650. **Vae illis**, etc. This is the humor of despair: Instead of pitying himself, he pities the rods that are to scourge him, and calls upon the fetters to hasten, that he may guard them.

656. **Sursum vorsum**=from top to bottom—completely.

658. **Lora.** The mildest chastisement of slaves was inflicted with rods (*virga*), the next harder with whips (*lora*), the hardest with the cat-o'-nine-tails (*flagrum* or *flagellum*). **Num lignatum mittitur.** The wit of the slaves, since the *lora* were used for binding wood as well as for punishment.

661. **Messor.** A covert threat.

665. **Innocentem** relates to condition; **innoxium** to quality. The former means guiltless; the latter, harmless. See *Doed*.

666. **Potissimum**=especially.

670. **Quod in te uno fuit**=as far as lay in your power.

679. **Opera atque astutia**. These words are a kind of supplementary attributive to *fallaciis*, and the whole is equal to *fallaciis mea opera inventis*.

683. **Ast**. Brix reads *si*, and says *si non redit* is the condition of *si peribo*. The idea is, If I perish in consequence of his failure to return according to promise.

688. **Periret**. H., § 496; Z., § 560, note. **Ponere** for *exponere*.

689. **Acherunti**. Abl. The old local ending *i*, as in *Carthagini*. H., § 87, III., 3; A. and S., § 82, Exc. 5, c. **Clueas gloria**=be famed for glory. *Gloria*, abl. of cause.

690. **Per=propter** nearly. *Perire* relates to the life; *interire* to the soul, or celebrity after death.

691. Graves poenae, quae possunt ceteris documento esse, "exempla" dicuntur."—*Donatus*.

692. **Sutelas**. Literally sewings together—deceitful contrivances. **Morti mittere**. Compare Homer's "Αἰδὶ προϊάπτειν, and Hor., Sat., ii., 5, 49. *Egerit Orco*.

694. **Interduo**=interdo. See Trin., l. 994. H., § 239, 3; A. and S., § 162, 1. See also **faxis**, below.

696. **Adfore**. *Eum*.

700. **Melius aequē**. Instead of *quisquam aequē bonus*, or *melior*, we have the straining of the vulgar tongue after weight and energy, like *magis certius*, l. 644.

703. **Votuin** for *vetuīn*. See a like instance in Trin., l. 457.

708. **Custodem**=*paedagogum*. For the duties of this servant, see Smith's Dict. Gr. and Rom. Antiq., art. Paedagogus. An important part of it was to protect his young master from all evil. *Herus major* refers here to Theodoromedes.

710. **Sorsum**=*seorsum*.

712. **Faxit**—fecisset.

713. **Necne**. Zumpt, Gr., § 554, says this particle occurs only in indirect questions. Here the question is direct.

717. **Postulavisti**. *Postulare* is in the comic poets often the same as *velle*, and frequently a new subject appears in the acc. with the infinitive. See Trin., l. 237. **Perdocere** is equal to *persuadere*. *Nuperus* or *novicius* is the regular expression for a newly-taken slave.

721. **Istam**. Observe the contemptuous bitterness of the pronoun. Seek the reward of your wretched deceit from him. It is the expression of Hegio's anger. A man of his character could not but admire the sentiment of Tyndarus had he not been under the influence of great disappointment and passion. **Ducite** is addressed to the slaves.

723. **Inde—porro**=afterward. Labor in the stone quarries was

the most dreadful punishment for slaves. *Latomia* or *lautumiae* was the term at Syracuse for a prison, as *Tullianum* was at Rome. Compare *lapicidinas*, l. 736.

725. *Cotidiano* for *quotidie*.

728. *Curabitur*. Hegio's indignation vents itself in an ironical interpretation of *perduis*, which may mean *destroy* or *lose*. He takes it in the latter sense, though Aristophontes means the former. See *curarier*, also in l. 737.

738. *Nequi* ($\mu\eta\pi\omega\zeta$) as *siqui* ($\epsilon\eta\pi\omega\zeta$), in *Trin.*, l. 120. *Deterius* is "minder gut" (*Brix*), less good; i. e., let him be treated as bad as the worst.

739. *Postulem*. See l. 717.

740. Of course the death of a slave must be a loss to his owner. But may there not be also a covert reference to the vengeance of Philocrates on returning and finding Tyndarus dead?

748. Hegio regards Tyndarus's last request as absurd and insulting, and wishes to hear no more from him.

750. *Vis haec quidem herclest* seems to have been the common expression of the ancients when violently assaulted. So Suetonius says, in his *Life of Julius Cæsar*, that he cried out when the conspirators crowded around him, and Cimber laid his hands on his shoulders, "*Ista quidem vis est.*"

754. *Quod* with *absque* is the same as in *quodsi*. The preposition *absque* was always used in the early tongue with the included idea of condition, and only with the impersonal *esset* or *foret*; therefore *absque te esset = si tu non esces*; *absque hoc esset = but for him, or had it not been for this man*. Except the comic writers, only writers of the Silver Age have used *absque*, and that, too, without the conditional sense.

755. *Usque offrenatum*. As it were, bridled; as we say, Led by the nose.

760. *Surpuit* for *surripuit*, as *surgo* from *sub-rigo*.

763. *In orbitatem*. Only to be bereaved of them.

767. *Redauspicandum*. An allusion to the Roman custom of repeating the auspices if any misfortune occurred in public affairs. To take the auspices while fettered was itself an evil omen.

Act IV. Ergasilus, having fallen in at the harbor with Philopolemus, together with Philocrates and the slave Stalagmus, runs to Hegio, full of glowing visions of feasting and drinking, to inform him of the happy event.

770. *Laudem*. For being the first to announce good news.

771. *Pompam*. He has visions of troops of market-servants laden with eatables to supply the feast.

774. *Amoenitate*, etc. Observe the alliterative play upon words.

775. *Sine sacrис*. By the Roman law of the Twelve Tables every

Roman family had its particular sacrifices. These were perpetual. *Sacra privata perpetua manento*. The right of inheritance was accompanied by the obligation to maintain the sacrifices. Ergasilus here congratulates himself on having obtained an inheritance without any such expensive encumbrance. *Trin.*, l. 484.

779. **Conjiciam in collum pallium.** The pallium by the Greeks, and the toga by the Romans, were worn usually hanging down to the feet. When haste was required, they were either laid aside or thrown over the shoulder. They were not worn in war. In comedies these were the usual garments of slaves.

783. **Sublitum os esse.** H., § 553, III.; A. and S., § 270, Rem. 2.

789. **Est=it.** *Conlecto pallio* is opposed to *fluido*, as in leisurely motion.

793. **Ore sistet.** The verb is used intransitively, as in *Cur.*, II., 3, 8. "Nec quisquam sit tan. Opulentus, qui mihi obsistat in via, quin cadat, *quin capite sistat* in via de semita." *Pugilatum* incipit, i. e., "explicatis lacertis, complicatis pugnis."

798. **Dentilegos.** I will knock out their teeth, and thus make it necessary for them to gather them up. *Quemque=quemcunque.*

800. **Die.** H., § 119, 4; A. and S., § 90, 2.

801. **Opstiterit.** H., § 473, 1; A. and S., § 259 (5).

805. **In ventrem.** Facetiously for *in animam*. So the Germans. "Er hat sich Muth gegessen statt gefasst." A full stomach is favorable to great assurance.

807. **Furfuri.** Old Latin termination. See *Z.*, § 63, N.

810. By an unexpected turn, *domini* is elegantly substituted for *scrofae*.

811. **Basilicas=royal.** The Greeks called any thing splendid or magnificent *basilicus*.

814. The antecedent of *qui* and *quorum* is *pieces*. *Quadrupedanti crucianti cantherio.* A galloping, rider-torturing skeleton of a gelding.

815. **Subbasilicanos.** These were people who walked or lounged under the pilared porticoes of the halls of justice. The first of these halls was not built until 184 B.C., the year of Plautus's death. How, then, could Plautus have written this line? "Perhaps the whole passage, from 807 to 827, is a later addition."—*Brix*.

819. **Locant caedundos agnos.** This properly means, "Give out lambs to be slaughtered. Brix suggests that this is the abridged expression for *locare operam suam ad caedundos agnos*, i. e., to hire out their services for the slaughter of lambs. See *Trin.*, l. 844. *Danunt* for *dant*.

820. **Petroni.** H., § 387, 1; A. and S., § 204, Rem. 8. **Verveci sectario=bell-wether;** so, if, as Brix suggests, *sectario* be from *sec-*tor, and not from *seco*.

822. Facetiously he reckons **petro** under the head of mankind.

823. **Edictiones aedilicias.** The duty of inspecting the streets belonged to the **ædiles**, therefore they would naturally take care that all obstructions should be removed. "Hic ludit in verbo, et 'edilis' est ab 'edo,' non ab 'aedibus.'"—*Delph. et Var.*

826. **Tantus cibus** takes **conmeatus meo ventri** in apposition, as part of the subject. **Cibus** is not genitive according to Priscian, but nominative.

828. **Qui.** Old ablative. **Adaeque.** See l. 700.

832. **Assulatim**=into splinters; modifying **pultatio**. So **Merc.**, I., 2, 20, *foribus facere assulas*.

834. **Respice** has a double sense. Hegio uses it literally: *look back upon me*. Ergasilus uses it in its metaphorical sense, to look favorably upon. Fortune had many temples at Rome, and was often termed **Respiciens**—the Provident or the Protector.

838. **Cedo**, plur. *cette*. An old imperative form. It includes the notion of haste. "Bei grosser Freude ist der Druck der Hand ein Herzensbedürfniss."—*Brix.*

842. **Gaudemam.** For Subj., see II., § 501, 1; A. and S., § 264, 7.

843. **Ingentem**, i. e., *immensum*. Terent., Eunuch., III., 1: "Mag-nas vero agere gratias Thais mihi? *Gn. Ingentes.*" **Ingens** is in exact keeping with the extravagance of Ergasilus.

846. **Juben an non jubes** is the expression for an impatient challenge.

847. **Foculis.** Little braziers for heating cold food; dimin. of **focus**.

850. "Esse nicht=edere, vgl. Men., III., 2, 20. **Minore numquam bene fui dispendio.**" **Muraenam**, sea-eel. **Ophthalmiam**, lamprey, so named on account of the size of its eyes.

851. **Horaeum** (*ωραῖον τάρπιχος*), little fish pickled in their season. **Horaeum scombrum**=pickled mackerel.—*Brix.* **Trugonum**=sting-ray. **Cetum**=seal.

852. **Nominandi istorum**—copia. Observe how exactly the gerund is the verbal noun, not governing, but limited. In later writers we should expect the gerundive construction.

854. **Nec nihil**, etc. You will neither get nothing to eat to-day here, nor much more than that; i. e., you will neither go hungry nor fare sumptuously.

855. **Victi.** For genitive, see Z., § 81.

857. **Ne.** The confirmatory particle **ne**, as in other Latinity, so also with the comic writers, was used only before personal and demonstrative pronouns; but when, to the surprised inquiry **egone?** the corroborating answer **yes, you**, was given, **ne (nae)** follows **tu.**—*Brix.* So Trin., l. 634. **Immo benevolens.** Nay, rather your well-wisher.

860. **Senticeto.** Ergasilus indulges in a word-pun, and with very poor success.

861. **Vasa pura.** Vessels used in sacrificing must be clean. Amph., V., 1, 74.

862. **Unum.** “*Unus* is often very little different from our indefinite article.”—*Brix*. For other examples, see l. 482. Truc., II., 1, 39: *Sed est huic unus servos violentissimus*. Ter., And., I., 1, 91; Cic., Philipp., II., 3, 7: *Tanquam mihi cum M. Crasso contentio es- set, non cum uno gladiatore nequissimo*.

866. Ergasilus replies just as if Hegio had connected *mihi* with *essurire* and not with *videre*.

867. In this line, also, Ergasilus plays upon the double signification of *patior*. It has also the sense of *to prostitute one's self*, in addition to its common meaning. To the imputation of the parasite in *conse- tu's puer*, Hegio naturally replies with a curse.

870. **Nunc tu mihi places.** Ergasilus refers to his previous conversation with Hegio about a supper, lines 178 and 498. He means that he has now no fears of its being “*asperam*,” but, since it comes in consequence of the good news he is about to impart, it will be truly sumptuous. Hegio's reply alludes to his disappointment in regard to his captives, and intimates that, in view of his deception, he was in no mood for feasting.

874. **Puplica celoce**=government boat.

877. **Sancta Saturitas.** It is in perfect keeping for a hungry parasite to swear by his supreme deity, Gluttony, in preference to all other gods. See Philip., 3, 19.

879. **Genium meum.** Parasites were accustomed to call their wealthy patrons their genii.

880. The Greeks introduced their asseverations with *Má* and *Ný*; the corresponding Roman particles were *Me* and *E*, as Mehercule, Mecastor, Epol, etc. *Má* has in itself neither an affirmative signification nor a negative. *Ný* is the affirmative particle in all the oaths after the first.

881. **Kópav.** This was at once Proserpina and the name of an Italian town. Praeneste, Signia, Frusinone, and Aletrinum were Italian towns also, and called “barbarian” because all nations except Greece were so called by the ancients.

885. **Vae aetatai tuae**, i. e., *vae tibi per aetatem tuam*. A perpetual plague upon you.

886. **Quippe** is elliptical and apologetic. My jokes are to offset your disbelief of my statements. Brix refers it immediately to *vae*. If you give no credit to me, it will, of course, be a plague to me, since I shall have no hope of reward or of a better future. **Sedulo**=in good faith.

887. **Sed** marks an abrupt transition. **Abit.** “Present, not contracted perfect.”—*Brix*. Hist. Pres. See also l. 282.

888. **Boiam terit** may mean, He wears a collar, or he has married a Boian woman. It is one of Plautus's low puns.

890. **Bonan fide.** "Erat etiam affirmatio et jusjurandum."—*Turnebius*. See below, *sancte jurem tibi*.

891. **Natus.** All days marked by any extraordinary occurrence in personal history were called *natales* by the ancients. Such a day would be the day of his son's recovery from captivity for Hegio.

896. **Fusti pectito.** Compare a similar figurative expression in *fuste dolare*, Hor., Sat., i., 5, 22.

897. **Dapinabo.** An instance of Plautus's word-coining; from *daps*.

898. **Spondeo.** "In order to insure success, the parasite binds Hegio through a stipulation."—*Brix*. *Spondeo* was the term for solemn obligation.

899. **Respondeo** is used here in its primary meaning.

903-6. Observe the regular alliteration in pairs, and also the paronomasia.

904. **Callum** (Fr. échinée), chine-piece. *Apsumedo* is coined from *sunen* for the sake of the paronomasia, after the analogy of *unredo*, *intercapedo*.

906. **Morast.** It would be a waste of time. H., § 475, 4; A. and S., § 259, Rem. 3.

907. **Praefectura.** This was an Italian city or province, whose inhabitants were allowed Roman citizenship, over which was yearly appointed a *praefectus juri dicundo*. Ergasilus assumes this title in relation to Hegio's store-room. For a fuller account of the praefecture, see Smith's Class. Dict., art. Colonia. The language of the following verse is in keeping with his new title.

908. **Pendent indemnatae.** "Proprie 'pendent indemnati,' quorum lites sunt pendentes : qui non quidem innocentes. Sed accusati et nondum peracti sunt rei."—*Gronovius*.

914. **Deturbavit.** He pulled down the flesh-hook and all its contents, instead of taking a piece properly with a fork.

915. **Glandia.** This was the fatty gland of the neck, answering in swine to the tonsils in man. It was considered a great delicacy by good livers.

916. **Modiales.** Literally of the size of a Roman peck. He broke all that were not large enough to satisfy his ideas of what should be cooked.

917. **Seriae.** These were earthen pans or pots for holding salted meats. He was for putting them and their contents on the fire all together.

918. **Cellas**, i. e., *olearia*, *vinaria*, *penaria*. *Armarium* is here the same as *promptuarium*, from which food is taken. It might seem less like repetition to refer it, with Lambinus, to the place where money is kept.

920. **Uti**, i. e., *uti penu*.

923. **Reddiderunt.** For the indic., see Arn., Pr. Comp., 488 (2). “**Quum**, with *gratis habeo* (or *ago*), has both a temporal and causal force.” Rud., l. 908.—*Brix*.

926. **Istunc**=Stalagmus, whom Philopolemus, during his residence in Elis, had found and brought back with him.

927. **Hujus**=Philocrates.

930. **Hoc agamus.** Let us now attend to business.

933. **Proinde ut.** “Gerade so wie.”—*Brix*. In proportion as.

935. **Bene merenti nostro=nostro benefactori.** Compare the substantive use of *benevolens*. **Muneris=munereris**.

937. **Negem.** For Subj., see H., § 501; A. and S., § 264, 1 (a) (b). **Roges.** H., § 527; A. and S., § 266, 1.

940. **Premium=mercedem.**

941. **Quod bene fecisti=beneficii.**

943. **Libellam.** One of the smallest silver coins of the Romans, of the value of the *as*, or one tenth of the denarius. It was not coined after the time of Plautus, and appears only in proverbial use.

947. **Gratiis**, i. e., *gratis*, which was also its contract form.

951. **Statua.** Stalagmus stood there in statue-like silence. **Verberea.** As if the statue were made of floggings. So we say “a bundle of habits.” It indicates the severity of the punishment he may expect.

953. **Lavate.** It was the custom to bathe on their return from a journey. The bath-room was an important adjunct of the Roman house. The public baths were very extensive.

954. **Bone vir.** My pretty man. Ironical, as in Bacch., IV., 6, 6; Ter., And., III., 5, 10. Greek, *ώγαθε*.

955. **Quid me, etc.** “Argumentum a minori ad majus.” If such a man as you tells lies, what ought to be expected of me?

957. **In spem ponas=speres.**

958. **Prope modum.** Probably.

961. **Quod ego fateor** is the genitive of the substantive clause after *pudeat*. Do you suppose I am ashamed to confess (sc., that I have never done any thing right), since you affirm it?

962. **In ruborem dabo.** That is, by stripes. A practical joke upon Stalagmus. He will blush with the rod.

963. The idea is, You seem to think you are threatening one who is unacquainted with your punishments; away with such wretched things! State your wishes, and they shall be gratified.

965. **Compendi.** See Dic., sub verb. It is the predicate genitive.

966. **Fuit puer.** There is the same obscene allusion here as in l.

867. The complaisant spirit in *ut vis flat* suggests it to Hegio. Render, *He was very docile when a boy. Now he is a man, it is unbecoming.*

970. **Subterfugere**=to escape.

980. **Quam diu.** See Trin., l. 608. *How long ago?* **Vicenremus** for *vicesimus*. **Incipit** is neuter.

982. **Peculiarem.** For your own use and service.

983. **Memoradum.** *Dum* is enclitic; an intensive particle when joined, as here, to certain imperatives, meaning *now, come, pray*.

984. **Paegnium.** Ηαΐγνιον, Ἐρώτιον, Στρούθιον, Ναυνάριον were common names applied to boy-favorites, pages, and what the Germans call "Leibknaben" or "Lustknaben."

986. **Quoqus—gratia.** Whose favor is to be made of no account.

987. **Isne istic**, etc. Was this (i. e., Paegnius, alias Tyndarus) the same one whom you sold to my father, and who was given to me for my personal service? The relatives *quem* and *qui* refer to the same antecedent.

989. **Ceterum=praeterea.**

991. **Argumenta.** Convincing proofs.

994. "After this verse Geppert has, with good reason, supposed the omission of a verse; as, perhaps, *Fortunatus, quia ego inveni, quem olim amisi filium.*"—*Brix*.

995. **Quor.** Old orthography for *cur*; abbrev. from *quare*. **Plus minusque feci.** "Plus mali, minus boni."—*Lamb*. "More in punishment, less in forbearance."—*Brix*.

996. **Modo si.** Usually *si modo*.

997. **Ornatus.** He refers to his fetters.

998. **Acherunti.** See l. 689. Meursius says that, in order to keep men to their duty, and restrain them from crimes, the punishments of the lower regions were painted upon tablets, that they might be warned. This is one of the indications of the universal belief in future punishments that marks all ages. This is the only passage in Plautus from which the nature of Acheron is capable of being known.

999. **Adaeque—atque.** Z., § 340, Note.

1000. **Ilic ibi.** A double designation of place, for emphasis. Rud., l. 878: *Ibidem ilico manete*.

1002. **Monerulae.** So instead of *monedulae*; also in Asin., III., 3, 104, according to the best Palatinian manuscripts. The consonant before the diminutive ending is variable in several words.

1003. **Lusitent.** H., § 500; A. and S., § 264, 5.

1004. **Upupa.** The word means lapwing, a bird; and also a pick-axe. To preserve the pun, *crow* does very well. Shakspeare has a similar *equivoque*:

Ant. E. Well, I'll break in; go borrow me a crow.

Drom. E. A crow without feather; master, mean you so?

For a fish without a fin, there's a fowl without a feather:

If a crow help us in, sirrah, we'll pluck a crow together.

Ant. E. Go, get thee gone; fetch me an iron crow.

Com. of Errors, Act III., Sc. 1.

The passage gives us some idea of the amusements furnished to the children of the rich. Pliny, in his epistle to Clemens (book iv., ep. 11), speaking of Regulus's son, just dead, says : "The boy had several little coach and saddle horses. He had likewise hounds of the large and the small sort. He had nightingales, parrots, and black-birds, all of which Regulus put to death about the funeral pile."

1006. *Salveto* instead of the usual *salve*.

1008. *Lucis—tuendi*. He alludes to his brief term of stone-digging under ground.

1014. *Ilic*=*Stalagmus*.

1024. *Per nebulas*. There is an apparent translation from the sense of seeing to the sense of hearing.

1026. *Certum—praevertier*. I am resolved to do this the first thing. *Praevertier* is deponent; *prae* is the same as *primum*.

1028. *Recte feceris*, i. e., if you give me a present—a *peculium*—something for my own. *Stalagmus* facetiously perverts Hegio's meaning.

1036. *Plausum date*. It was the constant custom of the Romans, in finishing their comedies, to bring the comedians (*caterva*), or at least one of them, upon the stage to solicit the applause of the spectators. Hor., Ars. P., 155; Quint., IV., 1.

T R I N U M M U S.

ARGUMENTUM.

In the title to this play, its original Greek name is substituted by *Trinummus*, which signifies the three pieces of money given to the pretended messenger from Charmides. A circumstance of the least importance is thus chosen to give name to the play in place of *Then-saurus*, which was the name Philemon gave, and which would seem to be more appropriate.

The play displays admirable art in the interest of its opening passages, the naturalness of its incidents, and the happy conclusions it brings about for its chief characters. In none of his plays has Plautus more constantly developed his inclination to moralize than in this. Stasimus, though in great haste, stands still to moralize; and Charmides, though just returned from his journey abroad, lingers on his way to his house from the port to overhear the sage sayings of the slave. Ample amends are made for this incongruity by the excellency of the sentiments he utters. No play has so many moral maxims that are true for all persons in all ages. The reader must be impressed by these with the truth that distant countries and times make no change in human nature, and that the characters, passions, and

dispositions of men are wonderfully similar in their manifestation. One moral code touches all humanity, and one Bible embraces that code. The similarity of heathen moral maxims to the morality of the Scriptures is the unconscious testimony of human experience that the writers of the Bible were inspired by One who perfectly knew men.

PROLOGUS.

1. **Munus.** In the comic writers the accusative is the general construction with *fungi*, *uti*, and other words of their class. It does not occur in correct writers of the later age. Z., § 466.

2. **Finem fore quem dicam.** A circumlocution instead of *qui finis futurus sit*. See Capt., l. 268; and l. 533. *Finem*, i. e., *itineris*.

3. **Em.** This is the earlier form for *en*, and is more properly, according to the best MSS., the Plautian form. In the older MSS. seldom, and in the later ones more frequently, it was confounded with *hem*, and employed in the expression of joy, or pain, or other emotions.

Nunciam=*nunc jam*; like *quoniam*, *uspianum*.

5. **Dare.** The simple infinitive, instead of the accusative with the infinitive, is not infrequent after *promittere* and *sperare* in colloquial language; but see Z., § 605.

8. **Luxuriae.** Dative, as *Thensauro* and *Trinummo* in the 18th and 20th lines. The comic writers, with *nomen facere*, *indere*, *nomen esse*, always put the proper name in the dative; but with *nomen esse* the nominative is also found with a stronger accent, both at the beginning and closing of a sentence.—*Brix.* H., § 387; A. and S., § 204, Rem. 8.

9. **Illano.** The books have *hanc* (so Del. et Var.); but Inopia is no longer on the stage, and in l. 6 she is designated by *illaec*.

14. **Quoniam**=*quum jam*. It had, primarily, a temporal signification (=postquam), which, in the transition to a causal, it did not retain. It has here its primary force, and makes *video* the historical present. **Qui.** The old ablative form of the relative and interrogative pronouns, used for all genders and numbers. **Aleret.** For the imp. sub., see H., § 481, IV.; A. and S., § 258, Rem. 1.

15. **Exigat.** H., § 500; A. and S., § 264, 5. Luxury has now surrendered the young man to the discipline and education of a different mistress.

17. **Senes.** Megaronides and Callicles, who would state in the first scene of the play what was generally stated in the prologue. I for ii.—*Brix.* Others have *hi*.

19. **Barbare** is here the same as *Latine*, the author being viewed from a Grecian stand-point.

20. **Hoc** belongs with *nomen*, not *rogat*.

22. **Tantumst.** Comp. Cic., *sed haec hactenus*, and Herod., *τοσαῦτα μεν εἰρήσθω*.

23. **Noxia.** The only form known to Plautus and Terence instead of the later synonym *noxa*. Here nearly equivalent to *crimen*.

24. **Immoenis.** =*immunis*. After the analogy of *moenia*, *munia*, etc. *Immunis facinus*, a thankless business. *In aestate*=in life.

27. **Invitus.** This word suggests the implied apodosis to *ni id*, etc. And I would not do it, *ni id*, etc. Observe the alliteration in *invitus—invitet*. Such alliterations, paronomasias, and plays upon words are very numerous, and characteristic of Plautus. See lines 830, 490, 380, 1008, 833, 379, 821, 162, 777, 316, 757, 1015, 309, 658.

28. **Hic**, i. e., at Rome. So in l. 32 and 34.

29. **Plerique omnes.** The latter word intensifies the meaning of the former; like *πάμπολλοι*. *Intermortui*. In the balance between life and death.

34. **Fauciorum.** Opposed to *pluribus*. The few—the many; the aristocracy—the people.

36. **Conducibile**=that which is of public benefit. *Vineunt*=put down.

39. Callicles has left his house, recently bought of Lesbonicus, and yet seems to be speaking in it. *Larem*. The Lar familiaris was inseparable from the family, and went with the family whenever they changed their abode. It was customary, on entering a house as a dwelling, to propitiate the Lar with gifts and offerings. The lararium was a room in the inner part of the Roman house, dedicated to the use and worship of the Lares. Here religious Romans performed their prayers immediately after rising in the morning. Alexander Severus had among the statues of his Lares those of Christ, Abraham, Orpheus, and Alexander the Great. For a full account of the Lares, see Smith, Dict. Gr. and Rom. Biog. and Mythol., art. Lares.

41. **Evenast.** Old form for *eveniat*.

45. **Quoja.** This is a possessive-interrogative-relative pronoun, belonging to the colloquial language, and in common use in Plautus and Terence, but sparingly used by other authors.

46. **Benevolentia.** This word is often used substantively by the comic writers. *Te* implies *esse*.

50. **Rectius** belongs both to *valeo* and to *valui*.

52. **Tibi.** Ethical dative.

55. "A bad wife is of necessity immortal."—*Philemon*, fragm.

57. **Vitae tuae—suppetat**=may survive you.

60. **Tantillum dederis verbum.** You will not cheat me the least bit. *Verba dare=decipere*. See Capt., l. 651, *et al.*

61. **Nempe enim**, etc. No doubt you will creep upon me unawares,

by which Megaronides means just the opposite: You will not catch me napping in the bargain. According to Brix, *dederis*, *obrepseris*, and *nescias* are the apodoses of a protasis borrowed from l. 59: *si commutaverimus*. Nor do *dederis* and *nescias* properly depend upon *faxo*, but are the independent potential subjunctive. *Faxo* is employed in the comic writers in an independent arrangement rather than dependent. As we say, in lively colloquial phrase, "I say he will come," instead of "that he will come."

63. Keep the wife you have: an evil we are well accustomed to is most endurable.

65. The sentiment is, A long life is a good life. The Delph. et Var. transposes *diu* and *bene*, and makes the sentiment, To live well is to live long. The latter is in itself a good moral sentiment, but inappropriate here. The former strengthens the idea of Megaronides: *mala res*, etc. Experience enables us to make the best of life. **Proinde ut**=in proportion as.

67. **Dedit opera**=on purpose, or with a purpose in view.

68. **Objurigem**=*objurgem*. For *jurgare*, *purgare*, the old form was *jurigare* (comp. of *jus* and *agere*), *purigare*, formed after the analogy of *navigare*.

72. **Antiquea** is used in a good sense. **Artes** is dependent upon its connection for signification, and may mean virtues or vices; here the former.

73. **Demutant**. The *de* gives the notion of deterioration. **Mores**. The bad morals of the age.

81. **Promus**=*cellarius*. He was properly the slave who had charge of the provisions and wine of his master, and dealt them out according to necessity. As applied here, he was the steward of the heart. "I keep the key of my own heart."

85. **Qui**. An emendation of A. Becker instead of *quod*, standing for *Capitolio*. To inform a Roman of the situation of the Capitol would be absurd, and *astare* is used only of persons or things personified. On the southern slope of the long, crooked Capitoline Hill stood the temple of Jupiter Capitolinus. On its pediment was the colossal statue of Jupiter as *triumphator*, with his four-horse chariot. The speaker refers to this statue.

87. **Id** belongs with *suspicer*.

90. **Quoi pectus sapiat**. "Ein Mann von Kopf und Herz."—Brix.

97. **Scio et istac**. I know it; and I have visited you for this reason—viz., to scold you: you demand what is just; i. e., that I ought to be scolded if I do not scold you.

98. **Siquid**. Like *ει τι* for *ο,τι*.

99. Observe the force of *dictitatur*.

100. **Turpilucricupidum** is a Plautian word coined to express character. **Volturius**. Proverbial for greedy covetousness.

102. **Hostes.** Originally = *peregrini*. So here according to Varro. See Cic. de Off., I., 12, § 37. **Comedis.** Old form of Sub.; indirect question depending on *pendere*.

105. **Dicant** depends upon *non est*. Sub. of result.

107. **Rem—dabo.** I will give you a fact as proof.

110. **Adultam.** Marriageable, and of course entitled to a dowry. Certain persons, such as the father or father's father, were bound by Roman law to give a *dos* with a woman when she married, and in proportion to their means. Line 1158 is an example of *promissio dotis*. For the laws in regard to this, see Smith's Classical Dictionary, art. Dos.

116. **Quid** is not followed by *non restituvis*, but, owing to the parenthetical relative clause, the question is repeated by *quin* (*qui non*).

117. **Fide.** Old form for gen. and dat.; common in Plautus.

118. **Ad frugem conrigis** = corrigis ut ad frugem redeat.

119. **Fuerat.** See H., § 511, II.; A. and S., § 259, Rem. 4. **Dare—accederes.** Observe the change of construction.

120. **Siqui.** Ablative.

123. **Non istue meumst.** That is not my character.

126. **Minas quadraginta.** 1000 thalers.—*Brix.* 730 dollars.

133. **Non redderes** follows **non redderem** like an echo, with close and rapid exactness.

135. **Qui.** The old ablative.

136. **Ne** in the sense of *nonne*. **Inccnciliasti** = perdolum decipere.

137. **Ille qui** instead of *illum qui*, in consequence of the attraction of the demonstrative pronouns to the case of the following relatives when the governing verb follows it.—*Brix.* See also l. 985.

141. **Ut.** Observe the repetition of *ut* in l. 144, in consequence of the long parenthesis.

143. **Ne enuntiare** expresses the thing aimed at in **concreditumst**.

145. **Poniveris** is the expanded form of the perfect, used by Plautus and Terence.

147. **Identidem.** Carefully.

148. **Siquid.** See Note, l. 98.

152. **Nummorum Philippeum** (*um=orum*). They were coined by Philip of Macedon, and worth about \$3 75. Of course this was long after the incidents of the play were supposed to have happened. These coins are not mentioned by Livy until after the triumph of Flaminius. Such anachronisms are not uncommon.

155. **Permanascere.** A Plautian word. Gradually to extend itself till it reached his ears.

156. **Sibi**, according to a common usage of the comic writers, serves the double purpose of intensifying *suom*, and an indirect object to *reddam*. See also Capt., Prol., lines 5, 46, 50, and 81.

157. **Si quid eo fuerit** is a euphemism for *si quid ei acciderit*. It

was accounted ominous to say, in express terms, that any one was dead. Hence we have *abit, abiit vita, vixit*, etc.

163. **Qui**=*quomodo*. **Illius**, i. e., Charmides.

165. **Pessum dedit**. See Lex., under *Pessum*.

168. **Inscribit litteris**. Offered it for sale.

170. **Canes**. Plautian nom. form.

172. **Haec canes**=*ego*, i. e., deictic for *ego*. See l. 1115; see also Hor., Sat., i., 9, 47.

176. **Advorsum quam**. "This is the only passage in all Latinity for this combination; but it is like *contra quam, praeter quam*, where *quam* stands on account of the comparative sense in these adverbs."—*Brix. Obsecravisset*. For Sub., see II., § 496, 2; Z., § 560, N.

183. **Si**—**seu**. Like the Greek *ei*—*tire*.

190. **Communices**=*communem facere*. It includes the idea of undertaking—sharing in common.

192. **Numquid vis**. The common formula of leave-taking. Comp. Hor., Sat., i., 9, 6.

193. **Sed quid ais?** Properly speaking, it stands as the introduction to an unfinished question. See also l. 930. It is equivalent to our still briefer "Say?" often heard in conversation.

194. **Recepit**. This is the legal term for something reserved for one's self at a sale. Gell., xvii., 6: *In venditionibus recepi dicuntur, quae excipiuntur neque veneunt*.

197. **Juxta**—**cum**=*aeque*—*ac*. The same as.

202. **Urbani**=elegant, with the additional notion of thoroughly self-conceited. **Assidui**=obtrusive.

203. **Me**—**una ibidem traho**. I put myself in the same category.

210. **Quem velint** is the object of both verbs. The asyndeton is owing to the antithesis.

213. **Vivere** is in the same construction as *civitate*.

217. **Auctoritas**=voucher. It is used in a concrete sense, as is also *unde*=*ex qua*, in the following line.

221. **Factim**. Old form for the perf. sub. It is the principal verb of the sentence. Sub. potential. From this indignant outburst of Megaronides, it is very evident that the Roman forum was very similar to the Athenian market-place. See Acts xvii., 21.

223. **Simitu**. Old form for *simul*.

224. **Indipiscor**. Old Latin for *apiscor* and *indu* (*endo*), which old form for *in* occurs in Plautus in *indaudire*, and in general usage in *indutiae*.

226. **Magister exercitor**. Alludes to the harsh discipline exercised by the instructors in the gymnastic schools.

230. **Rei**=gain—wealth.

236. **Sese expediant**. How they develop themselves, and what consequences follow them.

237. Love is personified in the character of a huntsman. **Postulare** is, with the comic writers, often the same as *velle*, and is often connected, as here, with an accusative and infinitive. See Capt. l. 717.

238. **Subdole ab re consultit.** Gives them advice to their injury.

241. **Celatum**, i. e., *celatorum*.

242. **Quod amat** is the general expression for *amica*.

244. **Si audes.** Sometimes written *sodes*. It does not differ much from *si vis* in meaning.

247. **Pendentem ferit.** The figure is that of a master punishing his slave—striking him as he hangs. So the maiden exacts gift after gift from her lover.

257. **Ubi qui=quum quis.**

259. **Illut** points to the following infinitives.

265. **Quasi** is the old Latin for *quam si*. **Saxo salire** for *de saxo* is remarkable, and contrary to the ordinary usage of Plautus. Comp. l. 639, *officio migrat*. Precipitation of the criminal from the Tarpeian Rock was a very old death-penalty. Brix has *saxo salire*.

266. **Tuas—res habeto.** Lusiteles makes a facetious application of the formula prescribed in the Twelve Tables concerning divorce.

268. **Maleque.** Observe the peculiar use of the copulative.

275. **Potius** is not pleonasm with **magis**, but, as the latter is in close connection with *lubet*, so the former is with *probis veris*.

279. **Par**=in keeping with.

282. **Sermonem exequi.** To hold converse with, be intimate with.

285. The general idea in **mores mali** is particularized in three terms.

287. Observe the use of the frequentative *canto*. I keep dinning these things in your ear day and night, that you may take care of yourself. **Tibi** belongs with **caveas**.

288. **Fas habent**, like *dignus*, with a following relative sentence.

290. **Quia** depends upon *lacrumas eliciunt*. When, in the later use of the language, *quod* is used after verbs of feeling (*gaudeo*, *doleo*, etc.), Plautus regularly uses *quia*.

291. **Se ad pluris penetrare.** A euphemism; like the Scripture expression “He was gathered to his fathers.” The Greeks said *οἱ πλείστους* as well as *οἱ τετέλευτηκότες*.

293. **Gratiam facio.** I make it a favor—I beg.

295. **Moribus antiquis.** Almost all writers blame the present and praise the past. Horace calls the old *laudatores temporis acti*.

302. **Servire servitudinem.** Plautus abounds in instances like this, where alliteration is sought after. Observe the asyndeton in *imperiis praeceptis*, which is very frequent in couples of kindred signification.

303. **Ingenium.** The inborn nature. **Imperium** alludes to the

patria potestas, for which it was a common expression. *Animus* "The appetitive faculty"—the emotional nature.

306. *Utrum itane*. See Z., § 352.

309. *Victor victorum*. Plato has the same sentiment. Plato, I., de Legibus : *Tὸ νικᾶν ἐαυτὸν*, etc. So Val. Max., lib. iii. : *Multo seipsum, quam hostem superasse operosius est*. Comp. Prov., xvi., 32.

317. *Sarta tecta*. A business expression of the censor when public works were let out to contractors to be repaired, and returned in good order.

320. *Pertegito* and *perpluant* are figurative terms with respect to house-repairing.

321. *Quem poenitet* takes often a clause, as here, in place of the genitive of that with reference to which the feeling is exercised. The regular construction appears in *bonae frugi*.

323. *Industriae*=excellence, since industry includes many other virtues.

326. *Hinc*. Attributive to *adulescenti*.

332. *Habuit*. Zeugma.

334. *Animi causa=genio indulgens*. For his own pleasure.

338. *Sine omni* is the colloquial expression for *sine ulla*. *Tolerare*=*sublevare*.

340. *Prodit=producit*.

343. *Tis* is the old form for *tui*.

344. *Dejuvare=non juvare*.

345. *Pudere=pigere*. The sense is, "It is better to shame yourself and keep your gold, than blame yourself for having lost it." *Totidem litteris*=though the words have the same letters.

348. *Ut potius*. Be so far from blaming yourself for doing it, that (*ut*) you are the rather ashamed for not doing it.

350. *Scin=scis ne*.

352. *Pote* stands in Plautus not only for *potes*, as here, and *potest*, but also for *posse*.

354. *Qui* is the old ablative.

359. *Charmidai*. Old form of the genitive.

360. *Quin=qui ne*.

373. *Scin tu illum*. The subject of the subordinate clause is removed to the foreground and put in the accusative. This is a common construction in the Greek, and also in colloquial Latin. See lines 88, 698, 872, 960, 992.

376. *Re=property*.

378. *Patiar, sc. ducere*. For Sub., see H., § 495, 2 (2); A. and S., § 262, Rem. 8.

380. *Multa* without *et*, as in l. 300, *multa bona praecepta*. *Docta dicta*=wise saws. *Quamvis facunde=tam facunde quam vis*.

381. *Vetus* and *antiquus* are often joined in Plautus. *Vetus* is op-

posed to *novus*; *antiquae* to *recens*. *Mea senectus sustinet*. This old age of mine is loaded with the history of other days.

383. **Istac judico**=I come over to your side; a parliamentary expression.

384. **Servassint**. For the form, see Z., § 161, 3. It is the formal expression for hearty and warm thanks. See Capt., l. 355 also.

390. **Vivis=es**. **Haec=haece**.

395. **Quia**. See l. 290.

397. **Factius nihilo facit=nihilo magis effectum reddit**.

400. **Commodum=opportune**.

405. **Eo**, i. e., *quadraginta minis*. It was in accordance with the language of the common people to express by the neuter singular pronoun the term for a sum of money in the plural or masculine. So *id*, l. 153; and *situmst*, l. 753.

406. **Exunctum**. Others have *exutum*, i. e., *pecunia in vestibus emendis posita*. The ancients had an astonishing number of oils, pomades, and perfumes, which they used very freely after their vapor baths, in order to inhale their odors for the whole day.

412. **Una traho**. See l. 203. *Id est, sex alteras minas duco*.—*Delph. et Var.*

413. **Istaec ratio**, etc. The idea is, that the cheating of Stasimus accounts best for the rapid disappearance of the money.

416. **Quod**, i. e., *rationem putare*.

417. **Post**, in a sentence following a foregoing *postquam*, is used to give force to the expression, like the correlatives *ubi*—*ibi*. So *prius quam*—*prius*.

418. There is a play of words in **conparet** and **adparet**. **Lesbonicus** means that the account is not plain—does not agree with the facts. Stasimus says, in a literal sense, the account is plain enough; the money is lacking; where *οἰχτραῖ* gives a comical coloring to the expression: *est perdu*, is away.

421. **Mancipio**=by assignment.

422. **Affinis**. Philto regards **Lesbonicus** as such in view of the impending marriage. Philto is supposed to overhear the conversation at this point.

429. **Ut quidem** depends upon **factum**.

439. **Nisi qui bene facit**. Unless he brings his own wish to pass, i. e., by conferring some benefit.

441. **Hic postulet**, i. e., *si hic postulet*.

445. **Tuom** is used absolutely=your meaning. Like our familiar expression “I know you.”

446. **Bonis tuis rebus**. Ablative absolute of time.—*Brix*. Of cause, rather.

452. **Factio**. The ordinary use of this word is in a political sense, but here in a social sense. It may be rendered *social position*.

456. **Ferentarium.** Allusion is made to a troop of light-armed soldiers, who, being so armed, could easily assist any in pressing danger.

457. **Votes**, i. e., *vetes*.

464. **Qui** is the ablative of the indefinite pronoun = πως, as in *ecqui, ut qui* (l. 637). See also Capt., l. 553. Render, *at any rate or somehow*.

469. **Par.** Neighbor. After the manner of the Greeks, with whom two persons always occupied the κλίνη, whereas the Roman *lectus* accommodated three guests.

477. **De vita mea.** Where my life is concerned. He means choice bits and nice dishes.

478. **Verecundari** = to be bashful or mannerly.

479. **Cernitur** = *domicatur*.

480. **Rem fabulare.** You are entirely right.

483. **Non—hoc longe.** Not a hair, or an inch; said with a gesture.

484. **Sine sacris.** See Capt., l. 775.

493. **Mirum quin**, i. e., *mirum est ni*. It would be a wonder if you did not.

496. **Ut nomen cluet.** The name Philto indicates benevolence. Stasimus thinks him miserly.

497. **Hic**, i. e., on our part.

500. **Quae res**, etc. These were the formula on such occasions.

502. **Spondeo** means both to betroth and to promise to pay. Stasimus's humor lies in this double meaning.

507. **Haec.** See l. 172.

516. **Tu volo.** *Colloqui* is understood. See also l. 963, 1059.

517. **Si quid vis.** Supply *operam do tibi*.

521. **Siris** = *siveris*.

523. **Olim quam** = whenever. See Andrews's Lexicon, under the word.

525. The ancients believed that unhealthy and pestilential regions were an entrance to the infernal world.

530. **Illi** = *illuc*.

532. **Interfieri.** An anomalous passive of *interfacio*.

537. **Incitast redactus.** The allusion is to that point in the game of chess (duodecim scriptorum) where one is unable to make a move.

541. **Haec.** See l. 172.

544. **Solstitiali morbo.** Insolation or sun-stroke. Others consider it a species of influenza common to hot climates and seasons.

546. **Antidit.** Old form for *anteit*.

549. **Insulae fort.** These were the μακάρων νῆσοι of the Grecian sages, who located them in Oceanus, to the westward of the earth. There the shades of happy heroes led a godlike life. Hes., Epy., 169; Pliny, Hist. Nat., vi., 23.

552. **Qui** refers to *istuc* (= *in istunc agrum*). **Qui quidem** = *quam*.

554. **Quamvis** with *malam* is really *quamvis mala sit res quam quaeras*.

572. **Quid nunc?** The language of urging. *Lesbonicus* still hesitates.

573. **Quid istic** = well, for aught I care.

577. **Coram**, i. e., in the presence of *Lysiteles*.

578. **Eadem**. Ablative, with the ellipsis of *opera* = at the same time. See Capt., l. 450.

589. **Enumquam**. Old form for *unquamne*.

595. **Collo**. It may mean either that his neck goes into the halter or under the yoke.

599. **Latrocinatum**, i. e., to become a soldier.

606. **Nullus**. See A. and S., § 205, Rem. 15; H., § 457, 3. It is the emphatic negative of the common vernacular. **Creduas**. Old subj. form, like *dwan* from *do*.

607. **Me nihil pendere**. Supply whether you believe it or not.

609. **Tam modo** for *modo*. There is a slur given to the rude provincialism of *Praeneste*, a city near Rome. **In re perdita** = now that his estate is squandered.

614. **Castigatorem**, i. e., *Megaronides*.

615. **Subolet mihi** = I smell it. The verb stands impersonally, and is so used only in the comic writers.

620. **Ita ut nomen cluet**, i. e., in fact; not in name merely. See l. 309.

621. **Sine omni**. See l. 338.

623. **Nescio quid** is the subject of *convenit*.

625. **Hand ineuscheme** = in becoming attitude. The Athenians were very particular about the graceful hanging and folding of the *pallium*. Whoever was careless, and allowed it to slip upon the ground, was considered a boor, or intoxicated, or very indiscreet.

628. **Potin** for *potis ne*, with the ellipsis of *est*. This was a common expression for "it is possible" in colloquial language, but not used in elegant writing.

629. **Gloriae aut famae** are the expression of the *in rem*, and are appositives of the implied genitive in *tuam*.

634. **Tu ne**. See Capt., l. 857.

637. **An id est sapere** is equivalent to *nonne desipis*, and *qui* is nominative.

639. **Officio migrat**, etc. My mind does not swerve from the path of duty, nor shall I be deterred by your words from preserving my good reputation.

644. **Ut vindex**. That you might become the hangman for the honor of your posterity, i. e., might destroy it.

655. **Vel** = even. **Exsignavero**. Fut. perf. for emphasis.

656. **Ut**. Explanatory of *istaec*.

658. **Aptus.** From *apere*. **Fraudem**=*culpam*.

663. **Pone te latebis**, i. e., you will stand in your own light.

665. Connect *ad modum* with *pernovi*.

668. **Ballista** is here the stone or arrow hurled, and not the machine that hurls them. So also *catapulta*, Capt., l. 796.

673. **Insanum** is an adverb belonging to *malum*.

685. **Jactari.** Do not distress yourself farther.

687. **Qui toleres móenia.** With which to raise your walls, i. e., to repair your shattered fortunes.

688. **Tam.** Instead of the corresponding *quam*, *sed* follows.—*Brix.*
Qui=*quomodo*.

689. **Inops.** Concessive as to *infamis*.

690. The thought in this and the following line elegantly touches upon the opinion among the ancients that it was dishonorable for a maiden to be given in marriage without a dowry.

695. Lesbonicus had meant reputation—esteem among his fellow-citizens; *Lysiteles* means preferment, or offices of dignity. It is spoken in railery.

697. Mark the sentiment.

698. **Scio te.** See l. 373.

705. **Πάλιν=rursus.** The Greek term here introduced by the author answers to the French *encore*, which has been introduced in the same way into English. There is an allusion, probably, in the words of Stasimus, to the rewards and punishments given to ancient actors, who were often slaves, and were under certain laws and penalties. See *Amphitr.*, Prologue, lines 30–90 inclusive.

709. **Qui** seems to be used in a double sense. Lesbonicus uses it for *cur*; Stasimus, in his saucy reply, uses it for *quomodo*.

720. **Non sisti potest.** An impersonal expression, used also in later Latin, especially by Livy (ii., 29, 8; iii., 9, 8, 16), meaning *it is all over*. Here, however, it might have a double sense, and allude to the necessity of being better shod.

721. **Caculam=servus militis.**

723. **Ad**=*in comparison with*, as in Capt., l. 275. There is great humor in the unexpected use of *fugitorem* for *pugnatorem*, and in making *illum qui* refer to his master's antagonist rather than to his master. So also in *dormibo*.

729. Connect *nullo modo* and *prorsus*. In no other possible way.

740. **Non temere** should be taken with *benignum*.

742. **Neque ita**, etc. Nor will they believe that you have restored to her the entire amount as it was given to you, but that you have taken some from it.

749. **Edictum.** Supine. The Palatine Books give *ut adeam*—*edocam*. But Callicles is the proper person to go to Lesbonicus; hence *adeas* is the proper form.

753. **Situmst.** See l. 405.

755. **Neu** = *et ne*. So also Capt., l. 220.

756. **Ergo igitur.** This redundant doubling of the connective is like *etiam quoque, quia enim, tum postea*. See l. 70.

758. **Rogem.** H., § 486, 3; A. and S., § 260, Rem. 4.

760. **Ne**, i. e., *nae*.

762. **Callicles** means to say, If they answer me thus I will reply **Malim**, etc.

779. **Dare.** The accommodators. Conversational term for *dari*.

780. **Propemodo.** Scarcely correct for *propemodum*. It was formerly used only by the comic writers.

781. **Adulescenti.** Lesbonicus, as the provisional head of the family, must pay the dowry to the bridegroom.

783. **Hoc, i. e., hac re.**

787. **Hoc.** Accusative. Like *id aetatis*, etc. H., § 380, 2.

790. **Signum novisse.** This is an implication only of the thought, which is that, since he knows his father's seal, he will observe that the letters are not sealed with it. It was usual to have seals set in rings.

791. **Sescentae.** An expression for an indefinitely large number. *Trecenti* is used thus in l. 964; *mille* is often thus used.

792. Brix suggests that there must be an omission after this line, since it is not likely that six hundred reasons would have only one illustration. After *conligi* he suggests *non domist*; *abiit ambulatum*; *dormit*; *ornatur*; *lavat*; *prandet*; *potat*; *occupatast*; *operae non est*; *non potest*.

794. **Portidores.** The revenue collectors. *Sibi* instead of *ei*, because the sycophant (*sucphantari*) is the logical subject of *dici hoc potest*. To him it refers as dative of agent.

799. **Ancilla** is the usual feminine for *servus*. On the other hand, *conserva* is as common as *conservus*. Cicero, de Off., i., 31.

800. **Eampse** for *eam ipsam*.

801. **Queant.** So Brix reads. Del. et Var., *queat*. Fleckeisen also has *queant*. The singular would offensively attribute the fault of the whole sex to a single individual.

804. **Operta.** Imperative.

808. **Me vide, i. e.,** take my word for it; believe me.

811. **Illum** refers to Lesbonicus.

813. **Poterit.** The subject is still the sycophant, as also of *dicit* below. **Probare** means to render credible. **Maxumum.** It was a very important circumstance in favor of the plan that their messenger would bring gold to Lesbonicus instead of seeking it. Men are less careful and critical in taking than in giving.

819. **Nugacissime.** As if he had said, “*Nugax sim*” nisi, “*actum reddidero.*”—Del. et Var. *Cum maximis nugis.*—Brix.

820. **Nerei.** Dative. Z., § 52, 4.

821. Observe the double alliteration. It is as if Charmides could not find words enough to express the depth of his gratitude.

822. **Bonis meis**, etc., explains *potestas mei*.

826. **Opera.** I have found it otherwise in my experience.

831. **Nobilis=famosus.**

830. **Abi** properly expresses discontent and disgust. But sometimes it has a reverse force, as much as to say, "Go away; I am satisfied; you have made out your case." **Ordine.** Each one according to his circumstances.

832. **Infidum esse iterant** stands concessively to *fides fuisti*. **Ab-sque te foret=si tu non esses.**

833. **Disque tulissent.** Tmesis.

835. **Circumstant.** The present naturally leads to the following historical infinitive.

839. **Quibus aerumnis**, i. e., *eis aerumnis quibus deluctari*.

840. **Novo ornatu**, etc. With the dress and aspect of a stranger.

841. **Domi** may be explained by making *cupio=cupiens sum*, or by supplying *esse*.

843. **Die.** See l. 117.

844. **Nummus** in Plautus may mean *sestertius* or drachma, according as it refers to a Greek or Roman coin. For the *aureus*, see l. 152.

845. How close the resemblance between the ancient and the modern humbug. Quackery of all sorts desires a foreign and traveled reputation at the outset.

847. **Dat.** H., § 525, 6; A. and S., § 265, Rem. 1.

851. **Fungino.** Fungi are nearly all head. **Capite**, i. e., head and hat too.

856. **Conciliare** (*sibi*) =*parare*. The sycophant thinks if he can improve upon his instructions it will be so much the better for his employer.

858. The Roman choragus differed essentially from the Greek. He seems to have been a clothes-lender, to furnish disguises for private designs as well as dresses for scenic plays.

859. **Circumducere.** To cheat. **Si** means whether, and depends on *dabo operam*.

861. **Mira sunt.** See l. 495; Capt., l. 805.

862. **Dormitator.** A night-thief, who sleeps by day. **Sector zonarius.** A girdle-cutter, as the ancients carried their gold in the girdle.

869. **Agitandumst vigilias.** For the construction, see Z., § 649.

870. **Hoc**, i. e., *fores*.

872. Really *quaero ubi Lesbonicus habitet*.

873. **Ad** denotes the approximate resemblance. **Ad istanc=about** like yours. *Istanc* has its well-known second-personal meaning.

877. **Hisce** for *hice*.

879. Juratori. This was an officer to whom all who came from abroad were obliged to tell their names, country, and business.

886. Concubium sit noctis. "The night would go to bed."

887. Factost viatico. Del. et Var., *face et vi*. For *facto*, see H., § 580; A. and S., § 274, Rem. 5.

891. It is difficult to express exactly the comparison here. Charmides means to say that the name "pax" is as much like *nothing* as a loan to a thief would be; gone quicker than you could say the shortest word.

897. *Ita ut occipi* is a regular formula for commencing again after an interruption.

903. Quidam = *ric*. *Longior quidamst* is the predicate.

911. The lies of the sycophant begin to excite the suspicions of Charmides that some deception is going on, and he rejoices that he is come in time to thwart it.

918. He puts on the appearance of anger in order to avoid farther questioning about the name. *Quando egomet*, etc. Provided I do not forget my own name.

920. Possum. Observe the change in tenses.

921. Ad. See l. 873.

923. Em. See l. 3. *Qui* in imprecations has the force of *utinam*. See Lex., sub voc., iii., 2, B.

925. Satin inter, etc. Is it not enough, i. e., to make one speak ill of his friend, that he stays concealed between my lips and teeth? *Satin latuit = nonne latuit* often in colloquial language. *Preti* is genitive of characteristic.

928. Rhadamam for Rhadamantem. The old Latin allows a double genitive, as Calchas gives Calchae and Calchantis. *Cecropia*, i. e., Attica.

930. Quid ais. See l. 193.

931. Mirimodis for miris modis.

935. He names two ordinary herbs as foreign plants.

937. Quae is not for *quod*, but refers to the places or regions implied in *unde*.

938. Nisi quia. *Nisi quod*, used almost exclusively by later writers, is found but twice in Plautus: Capt., ls. 394 and 621.

942. Horiola. A light boat for scouting purposes.

944. He represents Jupiter as a land-owner who goes about his estates on the first of each month to give his slaves their rations or corn.

952. Ne. See l. 62. *Nae.*

955. Mille. For its substantive use here, and also in l. 959, see H., § 178; A. and S., § 118, 6, a. For *Philippum*, see l. 152.

956. Aibat mandasse. Plautus often follows the Greek in using the simple infinitive after *verba sentiendi et dicendi*, instead of the in-

finitive and accusative, provided the same subject remains. Capt., ls. 256 and 365.

965. **Numeratum** agrees with **nummum**.

967. **Mirum quin.** See l. 495. It is usually ironical, and is, of course, the negative of the thought. Here, It would be strange indeed if, etc.

971. **Quidem.** Restrictive. At any rate, so far as the gold is concerned.

972. **Nugari nugatori.** Compare l. 958. You are trying to cheat a cheat.

974. **In eapse occasiuncula.** You took me in the very nick of time.

975. **Postquam post.** See l. 417.

981. **Age siquid agis.** The formula for the summons to hasten. Come, be quick, i. e., and give me the gold.

982. **Scriptum.** Yes, on paper, not in money.

983. Charmides gets angry at his failure to equal the sycophant in strategy.

985. **Illum quem.** Attraction. See l. 137.

987. **Ain tu tandem?** Do you really mean so?

989. The allusion here, according to Brix, is to the too late arrival of a performer in a play, for which the offender was punishable. By **meo**, in the following line, he assumes to be stage manager. Others think allusion is made to the law for arresting those who kept too late hours.

994. **Interduim.** Like Rud., l. 580; Capt., l. 694, where *inter* has the same force as in *interest*.

996. **Male** belongs to both imperatives.

997. **Qui.** See l. 923.

1002. **Concenturiant.** Literally to assemble by centuries. Here it means to increase a hundred-fold.

1003. **Mille.** Acc. Spec. What he will do with that thousand pieces of gold.

1005. **Nisi qui=nisi quis.** This and the preceding line express a shrewd conjecture of Charmides that the sycophant is somebody's agent.

1011. **Cottabi.** The Greeks were accustomed to dash the dregs of their cups upon the pavement, and the sound thus produced was called *cottabus*. This sound is here compared to the smack of a whip.

1013. **Satin.** See l. 925. **Thermopolium.** A common restaurant where warm drinks were served.

1014. **Guttarem.** This word is with Plautus only masculine.

1015. **Recurre petere.** After the verb of motion Plautus uses both the supine in *um* and the infinitive; the former more generally. **Re recenti.** While the thing is fresh—before it is too late.

1016. The sense is, that only a drunken man could so stagger and reel about.

1021. Comic names of roguish slaves; of Greek derivation.

1025. **Epithecam**=an addition.

1026. **Vorsoriam.** A cord to turn the sail of a ship. **Cape vorso-riam**=tack ship.

1027. **Domi.** See l. 841.

1030. **Basilica.** Like a king, and not like a slave.

1031. **Scias.** Subj. of exhortation.

1032. **Mores.** The spirit of the times—public morals.

1035. **Pro.** Here, as a reward for; in l. 1050, instead of. **Morem improbum**, as also **nequam quidem**, below, are accusatives of exclamation.

1039. The laws were engraved on tablets of brass or wood, and exposed in public places that they might be known; but Stasimus applies it here to the punishment of criminals.

1045. **Malam rem dari** is a euphemism for the punishment of slaves.

1046. Indignant exclamation. For inf., see II., § 553, 3; A. and S., § 270, Rem. 2, a.

1049. **Qui nil meriti (sunt),** i. e., **qui recte fidem servant.**

1054. The question is indirect, and depends upon the unexpressed thought; as, Do you ask how? etc.

1059. **Te volo.** See l. 516.

1061. **Emere.** That is to say, you can only command your slave.

1063. **Ea obnoxius.** Unless you are under some obligations to him, and are constrained to spare him.

1067. **Quod bonist** explains **illam alteram.**

1083. **Rem=bona.**

1092. **Res quom**, etc. Stasimus's question had in view the recovery of his master from his fainting-fit. Charmides says, When my property was at its last gasp it ought to have been sprinkled with water, i. e., to bring it to.

1093. Callicles, while engaged in unearthing the treasure, hears a noise in the street, recognizes the voice of Charmides, and, dropping all, rushes into the street.

1098. A large part of the scene before this verse has been lost, wherein Charmides explains his conduct, and sets himself right in the estimation of Callicles. The verse is probably the answer to some such question as *Quid igitur? jamne fidum credis me et probum?*

1099. **Ornatus.** What does this queer dress of yours mean? Perhaps he has some instrument of digging in his hand.

1103. **Piraeum.** This is the only direct hint that Athens is the place of the play.

1110. This speech is probably ironical. The omission between the

1112th and 1113th lines is variously supplied by commentators, but the sense is tolerably complete as it is.

1115. **Hic homo.** Lusiteles speaks of himself in the third person. He has just heard of the arrival of Charmides.

1117. **Quae cupio** is the subject, and **commoda** the predicate.

1118. This line is an emendation of Ritschl. What I attempt to do comes under my hand, follows close to my heels.

1123. **Fundus.** A technical expression for a state enactment. Official authority.

1127. **Absque.** See l. 832.

1130. **Prosum**, i. e., *prorsum*.

1136. **Maneam.** Hortatory subj. **Commodum.** See l. 400. After this line there is a large omission, in which Callicles probably narrates the particulars of the betrothal between Lusiteles and the daughter of Charmides, and the obstacles in the way. Then his adventure with the sycophant again occurs to him. **Vah** indicates that something forgotten occurs to him.

1145. **Qui.** See l. 464.

1148. **Benevolens.** See l. 46.

1153. **Non**, standing at the beginning of a sentence, denies in a more forcible manner the whole, and is almost equivalent to *non est ut apparere possit*. See also lines 133, 976, 1027, 1046.

1154. **Tunica propior palliost.** A well-known proverb, signifying that some friends are nearer than others.

1156. **Nevis** for *non vis*. Somewhat common in Plautus. See l. 361.

1158. **Dotis** is governed by **mille auri Philippum**. Really a shorter expression for *mille nummorum, quae pecunia dotis sit*.

1161. **Orare** in the more ancient times was equal to *dicere*.

1163. **Adfines.** He includes Callicles, who, in the contemplated double marriage, would be the father-in-law of his new brother-in-law Lesbonicus.

1169. **Cassare** for *quassare*, as **cocus** for *coquus*, **anticus** for *antiquus*.

1171. **Leviorem.** Too indifferent to you.

1175. **Subitum.** Pressing, important.

1177. **Salvae**, i. e., *res sunt tuae*. Others write *salve*.

1185. **Una**, i. e., *miseria*. It is generally considered by commentators that this is a bona fide estimate of women by the ancients. Thornton regards it only as a playful joke.

1189. The cantor appears to have been the last actor on the stage, whoever he happened to be. **Tu** = Lesbonicus.

R U D E N S.

A R G U M E N T U M.

The title of this play seems far fetched. It is thought to refer to the rope by which the fisherman's net was dragged to the shore. This net contains the wallet or valise whose contents contribute so essentially to the dénouement. *Rudens* properly means a rope or cable. It is referred by the ancients to the creaking noise made by the ropes of the ship's rigging. The reference to a ship is as clear as to a net, and the wreck of the girl-merchant's vessel is a prominent event in the play. It may be termed The Shipwreck or The Cable with about equal propriety. M. Dacier has called it "The Happy Shipwreck."

The Rudens is esteemed among the best, if not the very best, of the comedies of Plautus. Echard says it is "in several respects a better play than any other of Plautus's, or any of Terence's." It doubtless has its peculiar excellences. It is well conceived and ingenious in its plot. Up to the time that Palaestra and Ampelisca take refuge in the Temple of Venus the scenes are lively and full of interest. After this there is undue protraction of the scenes, many "quibbling witticisms," and the low talk of slaves and fishermen. Great interest, however, attends the speculations of Gripus and the unraveling of the plot by the opening of the wallet.

The play is also remarkable for its scenic attractions. They are thus described: "At the farther end of the stage is a prospect of the sea, intersected by many rocks and cliffs, which project considerably forward upon the stage. On one side of the stage is represented the city of Cyrene in the distance. On the other is the Temple of Venus, with a sort of court before it surrounded by a wall breast high, and in the middle of the court is an altar. Adjoining to the temple, on the same side, is Daemones's house, and some scattered cottages in the distance." The scene of the play is near Cyrene.

PROLOGUS.

Arcturus is introduced in the Prologue because none but a god would be supposed to know the particulars of coming events. It would have added to the interest of the play had he chosen to conceal some of the details which he has revealed. The chief points in the plot should have come out in the course of the representation rather than in a direct statement of them at the beginning.

2. *Civis*=fellow-citizen. *Ejus*=Jovis.

3. Candida. Bothe prefers candide.

4. Tempore suo. The date of Arcturus's rising was eleven days before the autumnal vernal equinox. Here, however, the expression may only mean "at the appropriate time."

5. Arcturost. So called from the Greek, παρὰ τὴν τοῦ ἀρκτοῦ οὐ-
πὺ, because of its proximity to the tail of Ursa Major. The ancients also called it ἀρκτοφύλακα. For the construction, see H., § 387, 1; A. and S., § 204, Rem. 8. *Hic* is explained by 1. 7.

8. Ad terram accident. It was a common opinion that the gods staid in heaven by day and walked the earth by night, to mark the actions of men and inspire a wholesome fear in those who were not governed by a good conscience.

10. Alium alia. See H., § 459, 1; A. and S., § 207, Rem. 32 (a).

12. Ut quemque. How each one uses his wealth. So the Delphin. Bothe reads *adjuvent*, with the meaning, In what way these things are of service in the acquisition of wealth. Thornton translates, "That so each man may find reward according to his virtues."

13. Litis, i. e., lites.

14. In jure abjurant pecuniam. Who swear falsely before the prætor as to their debts.

20. Litem auferunt=causam obtinent. The sense is, that Jupiter causes a greater loss to those who unjustly gain their suit than they gain by winning it.

21. Tabulis. The idea that a record of human actions is kept by the Deity is brought out in this line, as also in the fifteenth above. It is not an uncommon one in the ancient writers. Whence comes this opinion? The remarkable excellence of the religious sentiments in the first part of the prologue, and their similarity to many passages of the Bible, are worthy of note. In regard to this one, cf. Psa. lvi., 7, 8.

22. Atque is disjunctive; =yet.

23. Jovem=*Jouem* is a monosyllable in scanning.—*Bothe*.

25. Supplici=supplicationis.

30. Factum, i. e., that you have retained these virtues.

32. Diphilus was a Greek comic poet, born B.C. 306. It is probable that Plautus borrowed his idea of the play from him.

33. Cyrene was a Grecian city of Libya, so called from its celebrated fountain, Cyre. It had an extensive commerce, and was also the dépôt of a large agricultural district. It is celebrated as the birthplace of the philosophers Aristippus and Carneades, and the poet Callimachus.

39. Huic. For the dative, see H., § 398, 5; A. and S., § 211, Rem. 5 (1).

41. Leno. The business of this man was to buy young female slaves, educate them, and then sell them for prostitution. This vile

business answered to the trade in Georgian and Circassian slaves in more modern times. The trade was not prohibited by Roman law, but the edict of the *prætor* attached infamy (*infamia*) to it.

43. **Eludo fidicino.** From her music-school. There were public music-schools in Greece for the education of young men, and separate ones for the young women. The colonial cities had the same institutions and customs as the mother country. The dramatic choruses would require that many should be trained in the art. See Smith's Dict. Gr. and Rom. Antiq.

45. **Destinat**=*emit*.

47. **Se aequomst.** Aequus has the meaning of *dignus*, and is followed here by the same case.

49. **Ei**, i. e., *lenoni*.

53. **Suadere.** Note the difference between this word and *persuadere*, l. 57. To advise—to prevail upon.

69. **Increpui hibernum.** I raised a wintry tempest.

70. **Areturus.** So Horace, Odes, iii., 1, 27: *Sævus Arcturi cadentis impetus*. The time of its setting was IV. Kal. Nov., and was usually accompanied with storms.

74. **Virgo**=Palaestra; **ancillula**=Ampelisca, who was her fellow-slave.

82. It is thought that this play was written during the Second Punic War. To wish the defeat of the Carthaginians would therefore secure the good-will of the spectators.

86. **Alcumena Euripidi.** The allusion is to a tragedy of Euripides, in which Jupiter causes a dreadful storm to arise at the birth of Hercules. The idea here is that this is not an ordinary storm, but such as occurred when Hercules was born. *Euripidi* is the archaic form for *Euripidis*.

88. **Inlustriores fecit.** *Aedes* is understood. It has made our house lighter by tearing off the tiles.

89. **Vos.** These were three friends whom he had brought with him from the city to assist him in arresting the procurer and to act as witnesses. On the stage they are all mutes.

96. **Mantat.** Bothe, the Delphin, and Bibliotheca Class. Lat. read *mactat*. **Concinnem**=*conficiam*. Scoparnio seems to have been at work upon mortar with which to repair the house.

103. **Pater.** This term is the language of veneration for old people in all ages. It was the common mode of salutation among the ancients from the young to their seniors.

107. **Virile secus.** For *virilem sexum*. “*Secus pro sexus neutri generis, et unius casus.*”—Varro. **Dabunt.** The future expresses a wish.

113. **Quem—praetereat oratio.** Whose speech does not outstrip

his good sense, or who does not presume to interrupt the conversation. Other editors except Fleckeisen, who follows Schneider, omit *hau*. Compare Homer's *ο' ἐπος ἔκφυγεν*.

121. **Dabitur—negotio.** As if he had said, I am at your service both to hear and to help you.

123. **Qui.** Ablative.

135. **Aulam extarem.** “*Ollam in qua exta coquuntur.*”—*Festus.*
Extar merely explains *olla*.

139. **Mea causa.** So far as I am concerned.

143. **Ad modum.** Exactly so.

150. **Propter viam.** Sceparnio's jest is obscure and ill timed. It was the custom of the ancients to sacrifice to Hercules before setting out on a journey, and burn all they did not eat. This sacrifice was called *propter viam*. Sceparnio seems to say that in the loss of their vessel they had made this sacrifice to Hercules, i. e., lost all their goods, and had eaten the preliminary *prandium*—lunch—preparatory to the full meal—*cena*—of disaster. He implies that their shipwreck was a bath after supper. Only spendthrifts and those of abandoned character used to bathe after supper. The shipwreck occurred during the night.

157. **Sequimini.** Said to his companions.

158. **Sit.** The present tense indicates a hope that it may be so.
Sacerrimus=*omnibus modis execrandus*.

162. **Mulierculas.** The diminutive seems to express pity. I see two unfortunate women. This whole passage is full of energy, and in good keeping with the events transpiring before his eyes.

181. **De illarum**, i. e., *coena*.

187. **Hoc ornatu ornatam**=in this wretched plight. Irony.

189. **Memorabo—natam.** Was I born, etc. For other instances of such circumlocutions, see Capt., l. 268, 532, 541; Trin., l. 2, 276.
Partem=*praemium*.

190. **Potiri=perferre.** Observe the alliteration here and in l. 192. Whence comes the universal notion, illustrated in this passage, that human suffering is a punishment inflicted by Deity for evil done?

195. **Innoxiis.** Dative of the possessor.

200. **Quae.** Ampelisca.

205. Thus here the sole partaker of those solitudes. **Conpotita** takes the ablative instead of the genitive.

207. **Oppido**, adv.; =indeed.

220. **Secludam** is more euphonic than *excludam*. **Se** has here the same force as *ex*.

221. **Exanimales**=destructive; deadly.

227. **Solae.** Bothe, the Delphin, and the Bib. Class. Lat. omit *lae* after *terrae*. Meursius reads *sola terrae sola*.

228. **Viva** agrees with the subject of *desistam*. If she is alive, I

will not cease, so long as I live, till I find her alive. Some editors omit *viva*.

238. **Dic ubi's.** They were so separated by the intervening cliffs as to be invisible to each other, though visible to the spectators.

247. **Laborum.** H., § 409, 4; A. and S., § 220, 1.

248. **Occupas praeoloqui,** i. e., *praevenire*. You anticipate me in saying just what I would say.

249. **Amabo.** For the use of the word, see Andrews's Lex., under the word, 5. It may be rendered *pray*.

251. **Sicine,** colloquial adverb; =*thus* or *so*.

256. **Quisquis deus.** A common mode of address where there was uncertainty about the name of the god. See Virgil, *Aen.*, iv., 577.

258. **Preces.** *Paces.*—*Lamb.* *Preces ex.*=desire prayers, i. e., pray. *Paces ex.*=desire favors. Observe the intensive force of the verb.

261. **Execuntur**=experiuntur.

264. **Dicam.** See l. 189.

267. **Longe hinc.** She probably refers to Athens, her childhood's home.

268. **Equo ligneo**=*nave*.

270. **Candidatas.** It was customary to approach the gods arrayed in white garments. **Hostiatas.** With offerings.

275. **Nesciis**=*ignotis*. **Nescia spe**=without hope. Ablative of characteristic.

283. **Cibo.** H., § 416; A. and S., § 252.

294. **Quaestu et cultu.** Old datives.

295. **Fabulatum**=forage. A word more appropriate to the soldier than the fisherman. H., § 569; A. and S., § 276.

304. **Cenati sumus.** The emendation of Reizii for *incoenati*. Both also adopts it. We have had our supper.

309. **Perconter.** H., § 501; A. and S., § 264, 6. **Eccos.** See Andrews's Lex., under the word. **Astare.** A. and S., § 272, Rem. 5.

310. **Conchitae atque hamiotae.** These are words coined for the occasion, alluding to the fisherman's profession.

311. **Ut peritis.** Humorously, instead of *ut valetis*, the common form of salutation. How near dead are you?

315. **Duceret.** The subjunctive, because it depends upon a doubtful question. H., § 501; A. and S., § 264, 6.

317. **Statutum.** *Magnae staturaee.* Seven feet was so considered according to Varro and others.

325. **Exulatum.** See H., § 569, 2; A. and S., § 276, Rem. 2.

331. **Intelligo.** Ampelisca responds to the priestess, who from behind the scenes commands her to go to the house of Daemones for water.

337. **Aetatem.** By the barbarian nations youth was considered a

good age, and old age evil. See also Eccl., xii., 1. Ampelisca virtually says here, "I spend my youth in wretchedness." **Ominaro melius.** *Dic meliora.—Delphin.* Don't be disheartened.

338. **Verum**=*veritatem*.

341. **Non est meum**, i. e., *vera praedicare*.

345. The idea is, it is very likely such an invitation was given. It is in keeping with a pimp's character to deceive both gods and men.

359. **Ne**=nullus. A double negation; after the Greek. See Z., § 754, Note, last part. But Bothe, Delphin, et al., read *nec—ullus*.

360. **Jecisti bolum.** The words have a double sense. They mean to *cast a net* or to *throw the dice*. So *perdere* means to cause to perish, or to ruin in the language of gambling.

363. **Anancaeo.** From *ἀναγκαῖον*. Some refer this to that draught from the River Lethe which was necessary for all mortals to drink. Others say that it was a cup given at the close of the feast, which was very large, and must be drained without losing a drop. So Trachallio virtually says that Neptune had invited the fellow to a feast, and had killed him with the cup of Necessity.

365. **Faxo.** This word may be rendered here *at once*. It is the old future perf. ind.

374. **Aedilis.** It was the duty of the ædile to inspect the market, and to cast away all bad merchandise or stale provisions. They also sealed just measures and broke what were false.

375. **Tuo**, i. e., *capiti*. To you rather.

377. **Capillum.** Conjurors usually wore their hair long.

378. **Cavistin ergo.** Fine care you and your master took, etc.

381. **Ut multi.** Supply *faciunt*. Ampelisca says that the love and care of Plesidippus correspond.

382. **Quor**=*cur*.

384. **Tam** for *tamen*.

387. **Sedentem.** See H., § 551, 1, 4; A. and S., § 274, 3, c. It was a common position for those who prayed to the gods. **Obprimes.** *Te videbit inexpectatum.*

388. **Animi.** H., § 409, 2; A. and S., § 220, 1.

389. **Ei.** See Arn. Lat. Pros., 385.

390. **Potesset.** H., § 501; A. and S., § 264, 6. **Qui**=by means of which.

394. **Postulare**, i. e., *eniti ut serviat*. See H., § 553, III.; A. and S., § 270, Rem. 2 (a).

396. **Ibidem**=*in vidulo*.

402. **Ergo animus**, etc. Compare Hor., Car., i., 24, 20; Ovid, Met., viii.; Capt., l. 196.

405. **Verbis suis.** Her own words, i. e., in her name.

419. **Adfectam.** This passage gives much trouble to editors and commentators. Bothe gives *adfecta* and *tam mane*. The Bipontine

editor, *affectus* and *juvem*. Bib. Class. Lat. reads *affectes* and *inam*, and *nox* for *mox*. Ampelisca was about to say, “I come to you to ask for water.” Sceparnio interrupts her, giving an obscene interpretation to her words. *Adfectam* means *just as you are*, i. e., perhaps, *in your wet garments*.

421. *Ecfisia*=effigies.

423. **Subvolturium.** By way of compliment, Sceparnio compares Ampelisca to a vulture, probably referring to her brown complexion, and then, correcting himself, compares her to the eagle, the queen of birds.

425. **Pollucta.** In sacrificing to Hercules, the part burnt upon the altar was called *porrectum*; the rest, which was given to the people for feasting, was called *pollucta*. Ampelisca intimates here that she is too good for the love of a mere rustic. Sceparnio retorts in l. 435, *ego basilicus*.

430. **Aias.** H., § 488; A. and S., § 260, Rem. 6.

431. **Ornatus.** She probably points to her pitcher. “To a man of common sense, my appearance shows what I want.” In the following line the same word is probably used in a general sense, or perhaps he alludes to his words or behavior.

438. *Gravare*=*aegre dare*.

453. **Plus mali illut.** Bothe and others read *illud mali plus*. It is like our “that much.” **Ratae.** Sup. *sumus*.

456. *Scelus*=*scelestus*.

461. **Praefiscine.** Unquestionably I am sufficiently foolish in falling in love to-day for the first time. Not so much, says Echard, for the pleasure of the amour as the ease of drawing water with half the pains. Compare Shakspeare’s *Tempest*, Act. III.

464. *Honeste*=*comiter*.

478. **Literatast**, i. e., *literis inscripta*. Or perhaps it was embossed with the image of Venus.

488. **Ad hoc exemplum—ornatum.** In such a plight as you see me in, i. e., with garments dripping with sea-water and property all lost.

489. **Libertas.** The fable here referred to is not well known. Perhaps it alludes to some story familiar to the common people, but not committed to writing.

495. **Perbiteres.** Antique. Literally, *to go over*; like our “*gone up*.” It is equivalent to *perires*.

502. **Tibi.** II., § 392, 1; A. and S., § 222, Rem. 8.

504. **Plus boni.** He alludes to his expected gains by means of Ampelisca and Palaestra.

511. *Pulmoneum vomitum*=*pulmones*.

517. **Ex insulso salsum.** Salt instead of fresh; i. e., witty instead of stupid. Mark the paronomasia: salted from unsalted—mendicity by mendacity.

519. **Eas.** Go yourself. I did that nearly enough *when I embarked with you*. The passage has puzzled the commentators. The joke is claimed to be in the use of *eas* in a double sense. The ancients always retorted an imprecation. Charmides does this, and then plays upon the word. The difficulty of the passage has led to several different readings. Bothe gives *Datas, quas tecum*, r. a. c.

522. **Qui siez.** Sup. *miser*. For the mode, see H., § 501, III.; A. and S., 264, 9.

523. **Scirpe.** He envies the bulrush, which can not be soaked with water as he is.

525. **Ad velitationem.** Like a light-armed skirmisher. He jestingly says his words flash, because his limbs shiver and his teeth chatter with cold.

529. **Thermopolium.** See Trin., l. 1013. The Greek and Italian thermopolia were places for drinking hot waters, sometimes mingled with wine and honey; like the *café* of modern Europe.

533. **Anatinam fortunam.** See H., § 419, 4, 1; A. and S., § 245, Rem.

535. **Manduco.** “The *manduchus* was a grotesque kind of masked figure, with an enormous mouth set full of teeth, introduced in early times into the Atellane plays and on rustic theatres.”—*Rich's Comp.*

541. **Illi,** adverb; =in Sicily.

548. **Sacciperio.** This was a *marsupium* of larger size.

555. **Quo ab.** This is the reading of the Codex Ambros. Others read *a quo*. *Ab* follows its case very rarely.

560. **Amplexae.** Thus indicating great zeal in worship, or great danger from which they sought protection or deliverance.

563. Labrax overhears the soliloquy of Sceparnio, and catches at the hope it suggests.

571. **Condormiscam.** For the mode, see H., § 500; A. and S., § 264, 5, Rem. 2.

576. **Tegillum.** A countryman's frock of coarse material.

579. **Elavi.** This word means either *to bathe* or *to be ruined*; the latter arising from the well-known prodigality and luxury of those who frequented the baths. It has the latter meaning here. Charmides accuses Sceparnio of driving a sharp bargain.

580. **Elias,** etc. I care not a straw whether you ruin yourself in bathing or anointing. *Cicum* is properly the cellular portion of the pomegranate.

583. **Barbarum.** He pretends to fear that he is a runaway slave from some foreign nation, and that a lawsuit will come of harboring him. Such cases were common.

584. **Venalis illic ductitavit.** The sense is, “This fellow must be a slave-dealer.”

588. **Vinis Graecis.** The Greeks mixed sea-water with their wines

for exportation. The Chian was an exception. Hence Horace says (*Sat.*, ii., 8, 15), *Chium maris expers.*

590. **Invitare**, i. e., to ply us with this wine.

592. **Convivam**. Labrax, who at Neptune's feast had also drank heavily of sea-water.

602. **Rogare**. H., § 553, 1; A. and S., § 271, Note 3.

603. **Ad hoc exemplum**=*in hunc modum*.

605. **Popularibus**. Daemones was an Athenian exile; Procne and Philomela were Athenians.

611. **Dicam**. For circumlocution, see l. 189.

621. **Victo vivere**=*vivere*.

624. **Suppetias**. Supply *illis*. According to ancient custom, neither slaves nor freemen could be forced away from the shrine where they had taken refuge.

630. **Sirpe**. This was a balsam-bearing plant, of which the juice or sap was called *laserpicium*. It was used for food and medicine. *Mugudarim*, l. 633, was the root or seed of this plant.

634. **Pigeat**. A verb is understood; as *ploro*.

646. **Sacerdotem**. The ancients held their priests in the same honor as the gods themselves.

647. **Is**, i. e., *iis*.

650. **Parvi**. H., § 402, III., 1; A. and S., § 214, Rem. 2.

654. **Donabilem**=*dórandum*.

662. **Velim**. Potential sub. **Edentaverint**. H., § 493, 2; A. and S., § 262, Rem. 4.

664. Compare the opening of this scene with Act III., Scene 3, of the Captives.

680. **Me vide**. Rely on me.

686. **Mortis**. This genitive depends on *venit in mentem*. See H., § 406, III., 4; A. and S., § 216, Rem. 3; and § 211, Rem. 8 (5).

689. **Intus hic**. Like our colloquial "inside here." The *hic* is deictic.

692. **Hinc**=from this time.

693. **Contra** is not a preposition.

701. **Minus quod**, etc. As to which you judge we lack in cleanliness of array. It was not right to approach the gods unless with scrupulous neatness and undefiled garments.

704. **Cave tu conchas spernas**. The sense is not very plain. The allusion may be simply to their late shipwreck, which was the cause of their unseemly garb, in which they should not, under other circumstances, have approached the altar. Or the meaning may be, "You sprang from the sea; so have they; therefore do not spurn them away."

706. Daemones enters dragging Labrax, and addressing him.

707. **Vos**. Addressed to the maidens. **Seesum**. H., § 569, 2; A. and S., § 276, Rem. 2.

709. **Dis facere=sacrificare.** Then the meaning, according to some, is, "Do you, a law-breaker, dare to unite with us in offering sacrifices?" Is not the sense rather, Do you dare to violate the shrine (by dragging away suppliants) where we worship? Bothe connects *legirupionem* with *accedat*.

710. **Cum pretio tuo=at your peril.**

714. **Nive=or if not rather.** See Dict. under *ni*.

717. **Auspicavi.** Alluding to the idea that the auspices must be consulted for every thing.

718. **Te=Daemones.**

721. **Follem pugilatorium.** A leather ball filled with air. The aim in playing was never to allow it to touch the ground.

725. **Foras.** Not from the shrine, but from the altar which was in the court of the temple.

726. **Arido argentost.** Thornton renders "hard money." Others suppose a reference made to the dripping garments of the maidens.

727. **Haec.** Others read *hae*. *Haec*=this course of action.

731. **Vos=Lorarii.**

732. **Murteta.** The myrtle was sacred to Venus. Her temple was perhaps trimmed with it at this time.

740. **Mea poplaria.** My countrywoman.

745. **Quojae.** Pred. gen.

747. **Recte, i. e., jure.**

752. **Tuae istae sunt?** Does not this abuse (contumeliae) more properly belong to you?

753. **Offerumentis.** Offerings affixed to the temple walls. So the lashes should be fixed to the back of Labrax.

761. **Volcanum.** Labrax starts for the door of Daemones's house, as if to get fire.

763. **Mergis pugneis.** Fisticuffs up to the elbows. It is difficult to translate *mergis*. For the idea, see Dict. under the word.

767. **Humanam.** Festus says this was a sacrifice made for a dead person; hence the meaning "to burn yourself."

781. **Sic.** Conditional. "*Non attingens puellas.*"

787. **Non censeo=nolo.**

788. **Recessero.** H., § 473, 1; A. and S., § 259 (5).

800. **Te=Labrax.**

803. **Istas=puellas.**

806. **Tinnimentumst.** The ears seem to hear a sound when the head is struck.

811. **Invitassitis=accippere hospitio.** As those who, when invited to a feast, drink till they do not know how to go home, so the pimp is to have an equal hospitality of cudgeling.

814. **Vicem.** Used c'verbially, and regularly followed by the gen-

itive or a personal pronoun. See Z., § 453, Note 1; also Dict. under the word, II., 2.

821. **Ne**, i. e., *nae*.

822. **Herculist**. An allusion to the two servants of Daemones, who stood by his side with clubs after the manner of Hercules. Hercules was called Claviger by the poets.

823. **Caveam**. H., § 501; A. and S., § 264, 6.

845. **Cum pulvisculo**. Even to the last particle of dust.

847. **Profectu's ire**, i. e., *cum profectus es ut ad me venires*.—*Delphin*.

833. **Obtorto collo**. A legal term used when a person was seized by the neck and dragged before the tribunal.

859. **In jus**. To the prætor's court.

861. **Ob mulierem**, i. e., *pro muliere*.

865. **Numquid muto**. He alludes to his previous engagement to meet him at the Temple of Venus.

871. **Ut nanetu's, habe**. Have things as you have found them; that is, bear patiently the consequences of your own actions.

875. **Qualis es**. Your advice is in keeping with your character.

880. **Ad nos**. To our house, i. e., of Daemones.

884. **Semel bibo**. Metaphorically alluding to their common shipwreck. I have had one draught of evil with you; let that suffice.

891. **Addici**. Pleusidippo a prætore.—*Lamb*. A law term, meaning to render judgment.

896. **Nequi=ne aliquo modo**.

910. **Salute horiae**. With my fishing-smack safe and sound.

918. **Qui**. Ablative.

919. **Tolerarem**. H., § 525; A. and S., § 265.

922. **Se**. H., § 449, II.; A. and S., § 208, Rem. 37 (6) (b).

927. **Ex populo**. Bothe gives *in populo=coram populo*. But the ambition of Gripus seems to have gone farther than mere freedom even to political office, and his *vidulum* became a golden mountain, and equal to the public treasury.

932. **Navem**. It is probable that the Gallic *paradae* are referred to. They were pleasure barges, with awnings, and staterooms furnished with couches and cushions, and were in frequent use on the Garumna. *Stratonicus* was the treasurer of Philip of Macedon, and afterward of Alexander; noted for his great wealth.

935. **Factis**. See A. and S., § 211, Rem. 5, Note.

937. **Cum aceto et sale**. This was the universal condiment for a slave. The whole soliloquy is a most lifelike picture of the effect of sudden good fortune on one in such a condition.

938. **Rudentem**. This word furnishes the original name of the play. Nautical ropes were called *rudentes*, from their creaking, or something of like nature.

941. **Postules.** Zeugma. Do not think I have fish, and ask them of me.

943. **Quam.** Supply *tam* in the first part of the sentence.

945. **Nam.** Separated from *quid* by tmesis.

946. **Qui**=somehow or indeed. Other editions read *quin*.

963. I have long known the man to whom this valise of yours belongs.

966. **Pluris—quanti—tua—mea.** H., § 408, 1, 2, 3; A. and S., § 219, Rem. 1, 5.

973. **Manu adseruntur.** This was a legal term used in the manumission of a slave, who was taken by the hand and declared free. The sense is, There is no formal process by which it becomes mine.

976. **Qui minus—oportet.** Why is it not right, then?

977. **Ne=nae.**

979. **Quom extemplo=statim quam.** **Prolati sient.** For the mode, see H., § 486, 5.

983. **In manu.** What I take in the sea.

989. **Ocupabis omnis quaestus.** Engage in every kind of business.

1000. **Funiceum corium,** i. e., red from beating.

1003. **Thales.** An ironical reply to *stultus es.* As if he had said, "Sapientissimus totius Graeciae," which was given to Thales by oracular responses and by general consent.

1005. **Fiat.** Subj. of purpose.

1006. **Elleborosus.** Id est, insanus sum.—*Lamb.* So Bib. Class. Lat. and the Delphin. But it is rather just the opposite. Hellebore was a most noted remedy for insanity, and Trachalio says he is full of it. He means, therefore, that he was never more clear-headed. **Cerritus.** Mad people were supposed to have offended Ceres; hence the word. But see And. Freund, under the word.

1012. **Frunisci=frui.**

1013. **Offlectam navem=tack ship for you;** metaphorically alluding to his profession.

1014. **Proreta.** Watchman at the prow.

1018. **Reditur** is impersonal.

1030. **Ecquid conditionis audes ferre?** On what condition do you make this offer?

1032. **Refero conditionem.** Make a counter proposition. There is humor also in the paronomasia with *aufer*.

1038. **Praesepis=praesepes.** On my own ground.

1044. **Etsi ignotus, notus.** Although he be a stranger, it is just the same as if he were a friend.

1048. Daemones fears that the anger of his wife will drive him to the altar unless the maidens leave his house.

1049. **Vos.** The *lorarii* are addressed, who, before the departure of the pimp to court, had been put in charge of the damsels.

1052. Hau pudet. Gripus interrupts where we might expect Daemones to speak, and assumes that there is no reason why his master should be ashamed to recognize him. The relation is thus disclosed which Gripus had hoped to conceal.

1061. Rem facesso=litem moveo. As the accuser, he claims the right to state his case. Gripus plays upon the word, and says, "If you have any shame to you, you will make off with yourself."

1064. Ut nequiter. How hard he is to keep silent.

1065. Illum quem. H., § 704, III., 4; A. and S., § 323, 3 (5).

1070. Condones cruci. H., § 501; A. and S., § 264, 7.

1073. Primarius. Gronovius makes this word equivalent to *praestantissimus*. But it has no reference to superiority of rank, but only to his right to speak first as the accuser.

1080. Dicis. Do you mean?

1082. Isti. Others have *istic*. In either case it is adverbial. It may, however, be disposed of as an old dative. See Z., § 132, Note.

1086. Crepundia. These were ornaments or amulets which the Greeks and Romans were accustomed to put around the necks of children put out to nurse, by which to recognize them if they were lost or stolen. See Rich's Comp.

1092. Hic, i. e., vidulus. I do not say it is certainly his, but such is my opinion.

1098. Perjuri, i. e., perjurii.

1100. Hic=Daemones. **Hinc a me sentiat.** Thinks as I do.

1101. Apa te stat. Is against you. The editor of the Bib. Class. Lat. can not see any reason for so great a difference between *ab(a)* and *abs.* He thinks both have the same meaning, and interprets as follows: "Utique, fateor, hic judex a te stat, verum hinc (ex me) veniet testimonium, quod te damnet." Gibit. Bothe and all others, except one manuscript, read *ibit*.

1111. Periit. See Capt., l. 537.

1114. Tacitast. Compare the sentiment of Sophocles, "γυναιξὶ κόσμον η σιγὴ φέρει."

1115. Pro oratione. Judging from your talk.

1131. Ut priusquam. Even before.

1143. Hoc habet. Now for it. The expression is said to be borrowed from the gladiators, who cried, on wounding their antagonists, "Hoc habet"—he has it, i. e., is wounded. Bothe puts the words into the mouth of Trachalio.

1145. Cognoscendum. Genitive plural by syncope.

1150. Postules. For Subj., see H., § 513.

1152. Ted orat. He says nothing like you. An indifferent witticism.

1156. Literatus, i. e., literis inscriptus. See l. 478.

1158. Ancipes=utrinque secans.

1161. **Loci.** H., § 306, 4 (2); A. and S., § 212, Rem. 4, Note 2 (b).

1165. **Per me.** See Arn. Prose Comp., Pt. I., 470.

1166. **Te**=Trachalio. **Qui**=utinam.

1170. **Sucula.** Probably a miniature windlass or capstan. From the double meaning of the word, it affords opportunity for a coarse pun.

1193. **Satin**=nonne appareat.

1208. **Porci sacres.** That is, porci designed for sacred uses.

1212. **Licet**=yes, sir. There is much humor in this constant answer of Trachalio to every remark of Daemones, and it is greatly increased by Daemones's retorting in the same word.

1213. **Uxorem.** Appositive.

1229. **Sapias: habeas.** Subj. of desire.

1236. **Transennae.** Snares, like plaited bird-nets.

1241. **Uti partum.** The earlier construction for *uti parto*.

1242. The sense of this and the following line is somewhat obscure in the text, which has been variously explained by the commentators. As literally as possible, the idea seems to be, "It seems to me that this prize will be *such* a prize that it will go away with greater advantage than it came;" that is, both gods and men will enrich us more for giving it up than keeping it.

1245. **Celem.** H., § 495, 2 (2); Arn. Pr. Comp., Pt. I, 473, footnote.

1247. **Malefici**, i.e., *maleficii*. Others read *maleficiis*. **Suis.** Their own servants.

1248. **Lusim.** Others have *michi lusi*, with the idea, "I care nothing about gain; only the pleasure of the game." Daemones is satisfied with the pleasure of having found his daughter, without any further advantage from the wallet.

1250. **Is plaudier.** That applause was given to them.

1257. **Si—si.** See Capt., l. 114; Trin., l. 183.

1258. **Illuc est=illa causa est.**

1259. **Illic.** Gripus.

1273. **Adsum.** Sum up, then; do not keep always counting. The whole scene well represents a lover's extravagance half crazed with delight. **Censeo** means both to count or reckon, and to believe or think. Trachalio jokes by making the same reply to all his master's questions.

1279. **Dilectum dimisit.** He has lost his reckoning. This meaning is referred to another meaning of *censeo*, which was the term used in rating the property of the citizens in order to assign them to different classes and offices.

1282. **Recuperatores.** In the Roman provinces the governor appointed either a judge or three recuperators to hear civil cases. See Dict. Gr. and Rom. Antiq., art *Judex*.

1288. Gripus comes upon the stage carrying a spit. Labrax also comes on, and overhears his remarks, but they do not at first see each other.

1291. *Ego qui.* Anacoluthon.

1294. *Cubitum.* H., § 378; A. and S., § 236. It was customary to announce lost articles through the public crier, or to post notices in large letters in public places.

1296. *Non feretis.* You don't get that wallet so easily.

1299. *Revocas.* Addressed to his master in the house. *Hoc*, i. e., *veru*.

1302. *Venenatumst.* The reading also of Bothe. Others read *vere natumst*. But it is more difficult to explain the latter reading. Gripus says it must be bewitched to grow old so fast.

1303. *Cum inraso capite.* Those who escaped shipwreck were accustomed to shave their heads in token of their escape.

1306. *Videtur digna forma.* Your appearance is worthy of that calling.

1311. *Quid refert.* The sense is, "What boots it to speak of that now, since it is lost at any rate?" Others have a different reading, and make Gripus say *Tamen si*, etc. Fleckeisen's text seems most natural.

1314. *Philippeae.* See Trin., lines 152, 959, 963, 1158.

1316. *Respioint.* He alludes to Fortunam respicien tem, i. e., felicem et propitiā. See Capt., l. 834.

1318. *Talentum magnum.* The Attic talent varied in value. There was a greater and a lesser, both of gold and silver. The great talent was equal to sixty minæ, and called Attic to distinguish it from that of Neapolis, Rhegium, and Sicily, which was of less value. *Commodum.* Of just weight; not with cut or worn edges.

1332. *Adroget.* Gripus wishes Venus to be the third party to the contract now to be made.

1333. *Tange aram.* In prayers and oaths the ancients were accustomed to touch the altar.

1335. *Quod domist.* Pimps were notorious perjurors. Being the personification of perjury himself, he would not need to ask for that.

1347. *Tecum tam*, etc. This is spoken aside. Gripus hopes this wish may be realized upon Labrax the moment he has taken the oath. Line 1350 is also spoken aside.

1361. *Jovis fuit.* He means, "If Jupiter had it I would still claim it."

1374. *Conditumst*=*inventumst*.

1377. *Pontifex.* Those who swore falsely by the gods, and the altars of the gods, were punished by the pontiff. Other forms of perjury were punished by the chief ruler or by the censors. The meaning, on this explanation, would be, "Are you my pontiff, to punish

me for perjury?" Others refer it to the sacramentum, which was a sum of money deposited with the pontifex by those who had a suit before the judge, which money was given to the victor.

1380. **Judicem.** H., § 501; A. and S., § 264, 6.

1381. **Ni=necne.** The subj. of the ind. question: A. and S., § 198, e, near the end.

1382. **Natus.** By the Laetorian law, all under twenty-five years of age were deemed minors, and unable to contract valid pecuniary obligations. Labrax alludes to this law in jest, for he is described in the second scene of the first act as *incanum*.

1383. **Auferre**, sc. vidulum.

1387. **Huc=ad me.**

1391. **Te=Labrax.**

1393. **Mirum**, etc. It would be strange indeed if I did not seek to do you justice at my own loss. **Aps te=on your part.**

1395. **Mancipium.** The reasoning is, Gripus is mine; therefore what you promised to him is due to me.

1399. **Tibi mu. . . .** Some supply with *tibi mutuas*; others, *tuam magis*.

1400. **Aliam praedam.** Gripus claimed the whole. A part was restored to Labrax. Therefore he more earnestly claims the stipulated talent.

1403. **Tibi=Gripus.**

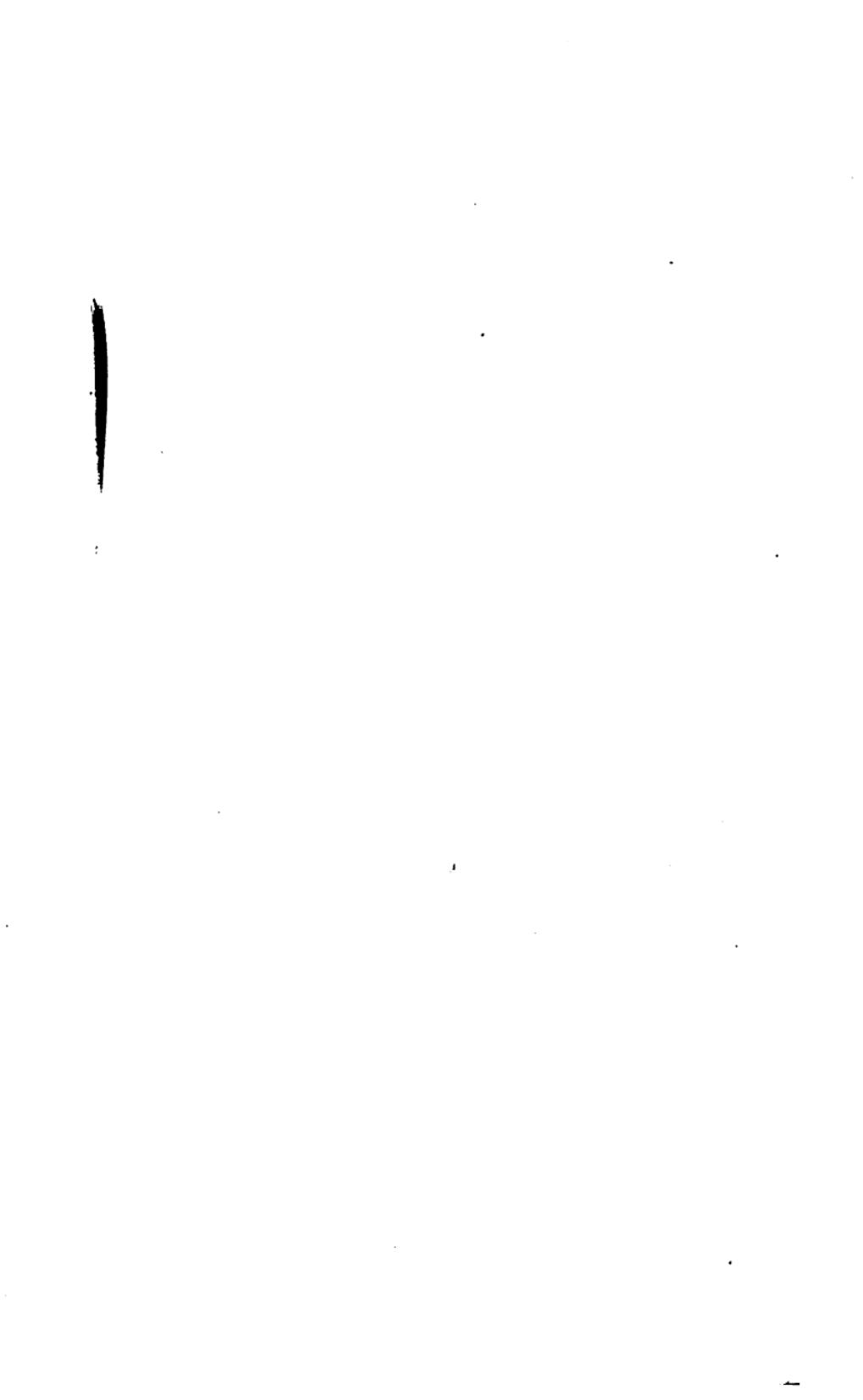
1408. **Dividuom=dividam.**

1415. **Juris jurandi gratiam facias.** This was the formula in releasing any one from the fulfillment of his oath, and also in absolving him from his religious obligation.

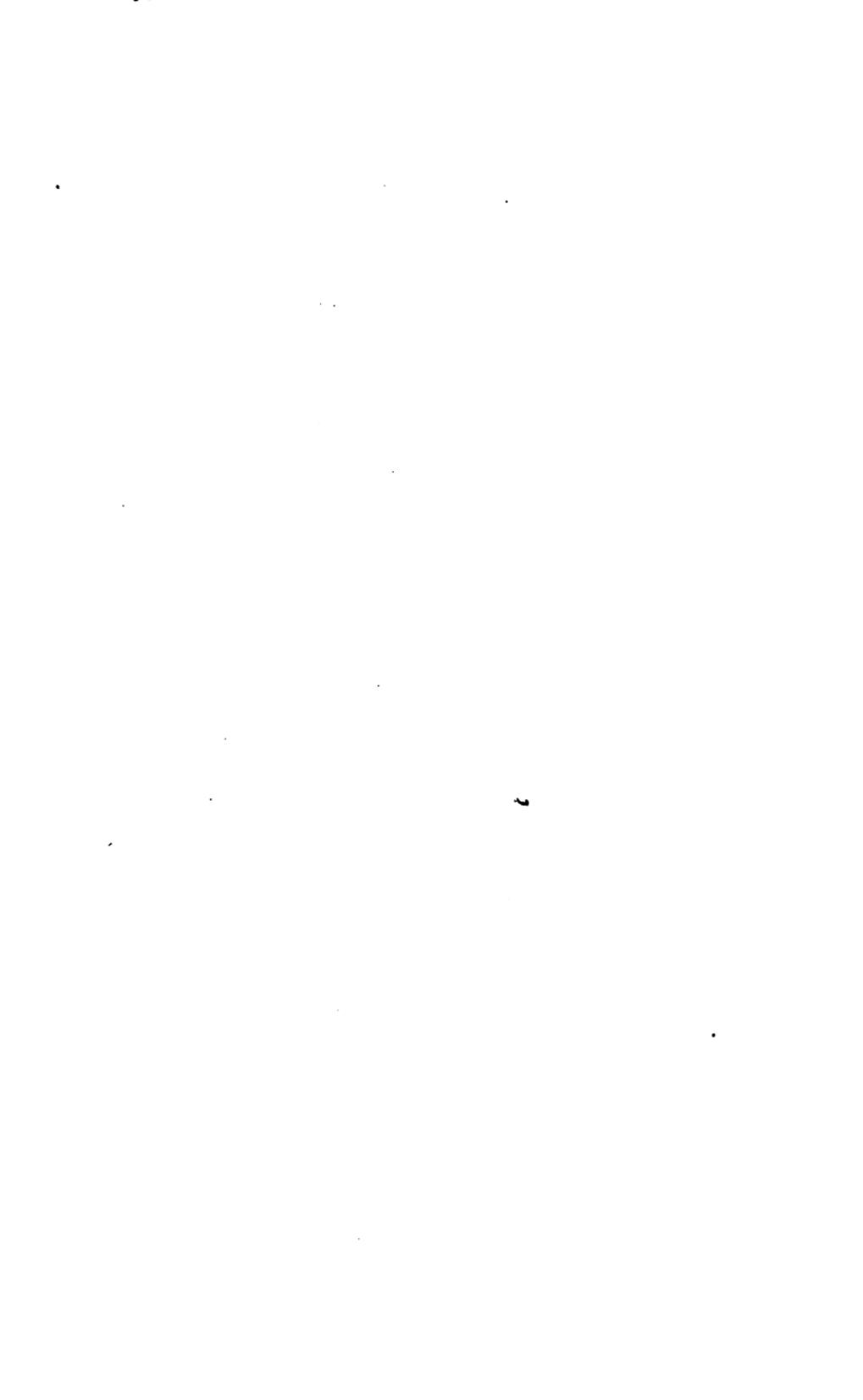
1419. **Pollucti.** A sacrificial banquet. He means that, if he had as abundant a supply as was customary at sacrificial feasts, he would invite them.

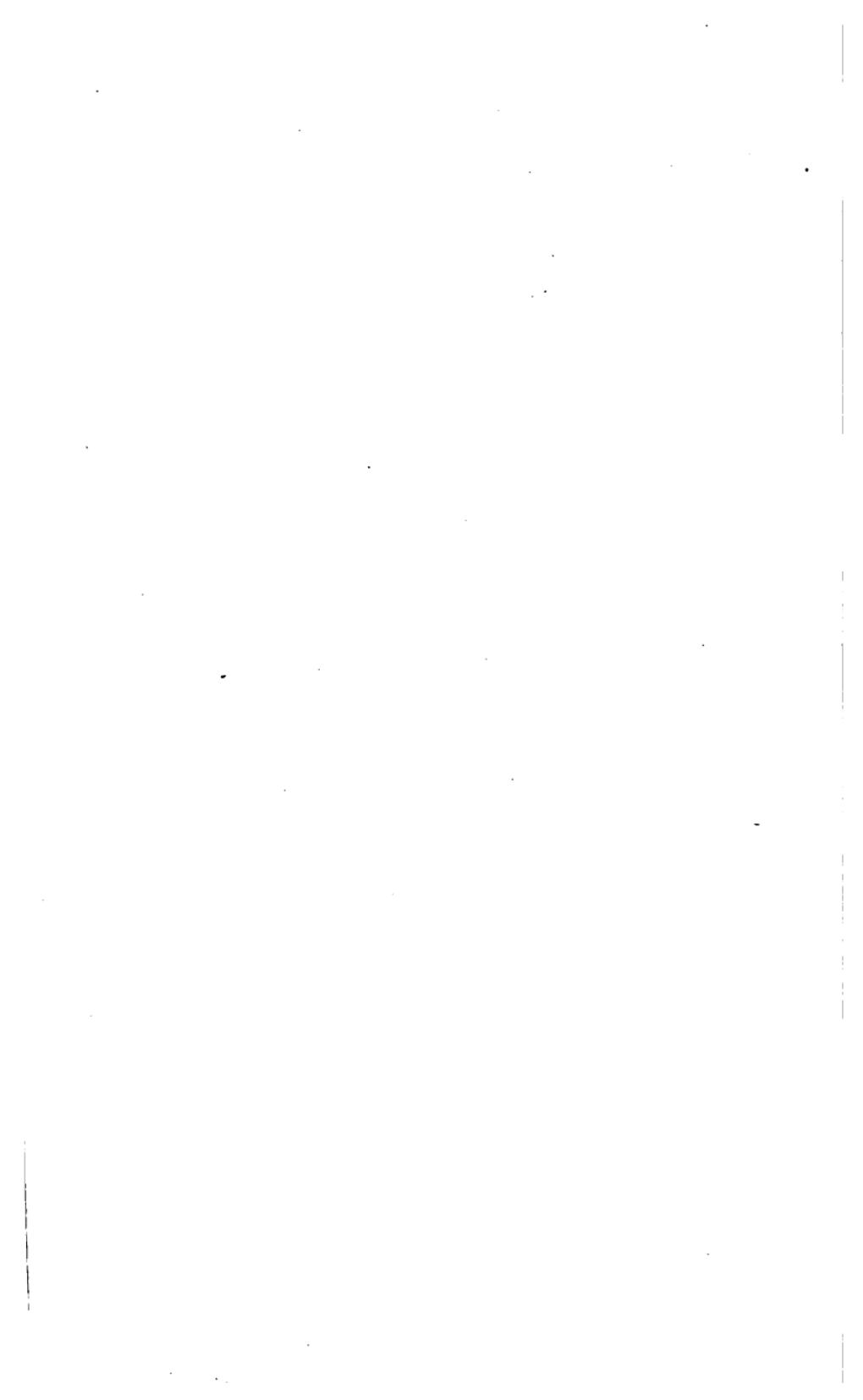
1422. **Comissatum.** For a grand carousal. Supine. **Ad annos sedecim.** After sixteen years. For the force of *ad*, see Z., § 296.

1423. **Ambo=Labrax and Gripus.** **Jam** is omitted in some editions. Bothe retains it.











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